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The Three Great Mysteries and their Relation to Christianity

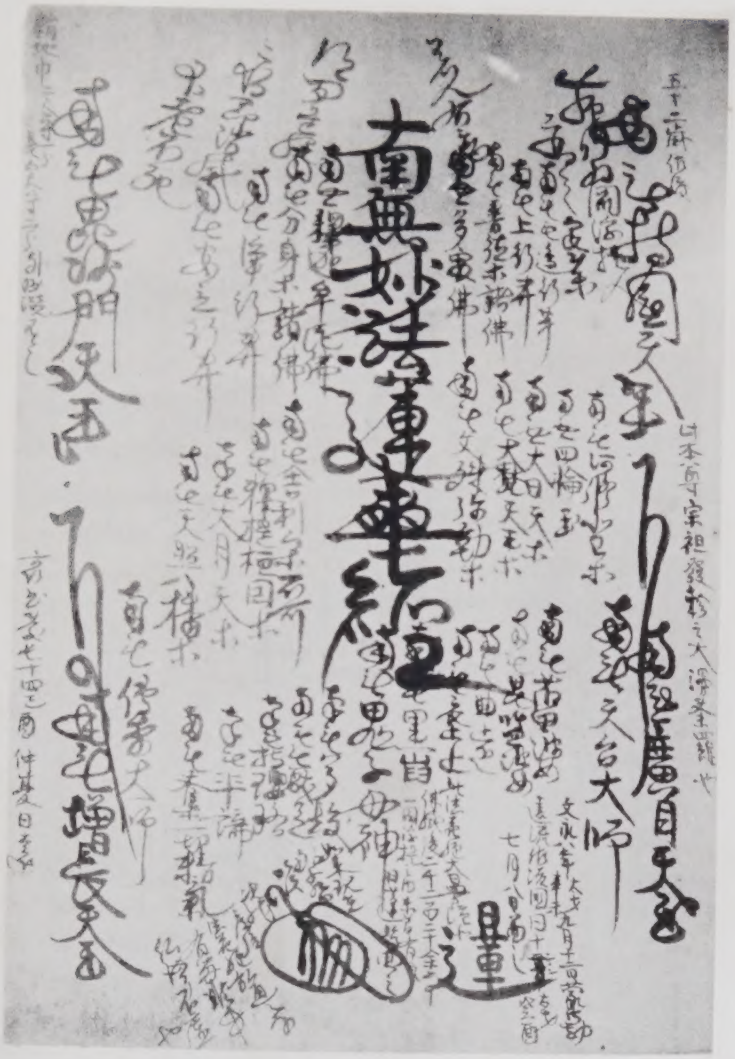
by

Taikyo Oniki
Buddhist University, 1922

Thesis
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1927

The graphic representation of the Supreme Being, written by Nichiren.

(One of the Three Great Mysteries)



The Reference Books.

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Vol. XXI The Saddharma-Pundarika by H. Kern.

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4. The Story of Buddhism, by Saunders.

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6. Myoho-renge-kyo, by Kumarajiva. (Chinese translation. 407 A.D.

7. Myoho-renge-kyo by Oka (Translation from Sanskrit text to Japanese 1922 A. D.)

8. Ho-ke-kyo by Nanjo (Translation from Sanskrit and Chinese into Japanese 1925 A. D.)

9. The Scripture of the Lotus of Truth by Kato. (Translation from Chinese version into English 1925 A. D.)

10. The Dictionary of Buddhism by Nanjo and Fujii and Shimaji (Chinese and Japanese and English.)

11. Works of Nichiren by B. Kato (Chinese and Japanese).

12. The Interpretation of essay of Spiritual Intorspection of the Supreme Being, by J. Tanabe (Japanese).

13. The Distinction between Tendai and Nichiren, by R. Thinuzu, (Chinese and Japanese).

14. The essence of Nichiren's Doctrine, by Isoma. (Japanese).

15. The Nichirenism by N. Kitso (Japanese)

16. Nichiren, The Bodily Conductor of the Lotus of Truth, by Anesaki (Japanese).

17. Nichiren, viewed from the Philosophy and the Psycology, by H. Takashima (Japanese).

18. The Supreme Being by Z. Kazama (Japanese)

19. The Eternal Buddha by K. Mochizuki (Japanese)

20. The Commentary of Nichiren's works by Nichiko (Japanese)

21. The Commentary of the Lotus of Truth by N. Honda.

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Chapter 1.

Nichiren, the founder of the Three great mysteries of the Lotus of the Perfect Truth.

1. Nichiren's birth (1222 A. D.) and conversion.

Nichiren was born on the seacoast of the south-eastern corner of Japan, in a fishing village, washed by the dark blue waves of the Pacific Ocean. In 1233, when the boy was eleven years old, his parents sent him to a monastery on the hill known as Kiyozumi, near his home. The reason is not given, but in those days many a father did the same, from the motives of piety; he was made an ordained monk when he was fifteen years old, and he had studied all the branches of Buddhism known in Japan and learned fully what their diverse teachings were. His distress of mind was, however, not over a merely intellectual problem,but was a deeply religious crisis. What is the true form and the unique truth of Buddhism? Fierce internal struggles, wide study, and prolonged thought brought this sincere seeker after truth to the final conviction that the scripture, "The Lotus of Truth". In other words Nichiren's firm belief was the Three great mysteries based on the Scripture of the Lotus of Perfect Truth.

2. Nichiren proclaims his religion "to the universe" and to mankind (1253).

Nichiren one night left the forest and climbed to the hill of Ksyomizu, when the eastern horizen began to glow with the approaching daybreak, he stood motionless looking toward the East and as the golden disc of the sun began to break through the haze over the vast expanse of water, a loud voice, a resounding cry, broke from his lips. It was "Namu-myoho-renge-kyo". "Adoration to the Lotus of the Perfect Truth". This was his proclamation of his religion--Three great mysteries, based on the Scripture of the Lotus of the perfect Truth.

3. First Preaching of the Three great mysteries.

At noon of the same day, in an assembly hall, he preached his new doctrine, and denounced the prevailing forms of Buddhists.

4. Nichiren on missionary journeys, and resident in Kamakura (1253-58)

Nichiren now went on missionary journeys in the neighboring provinces, and finally settled down in Kakakura, the seat of the dictatorial government. There he wrote an essay entitled "The establishment of righteousness and security of country."

5. Nichiren exiled to Izu (1261-63)

At Kamakura he had preached his religion, every day, standing at the corner of the street and the

most vehement was directed against Amita-Buddhism; while in Nichiren's other writings from the same period the attack was also directed against Zen. Later on the two other branches, Shingon, and ritsu, were similarly criticized. The written document, the criticism against the four branches, was presented to the government (1260). The government was shocked, the ecclesiastical dignitaries were enraged, and the instigation from behind the scenes stirred up a mob which attacked Nichiren's hermitage and burnt it down. He was officially arrested and finally sentenced to banishment and sent to the desolate shore of the peninsula Izu (1261). In this place of exile, he found bare shelter with a fisherman and his wife.

1263 Nichiren was released from his banishment in Izu, and returned to Kamakura.

6. The Peril in the Pine Forest 1264.

His disciples and his followers flocked to him and welcomed him with tears of joy. He now preached in a manner more instransigent than before and drew a strong contrast between the three great mysteries and other Teachings of Buddhism. While Nichiren was carrying on his propaganda, the illness of his mother called him to his native place. After his visiting his mother he left his native village. It was early in the evening on an autumn day that he, accompanied

by a few disciples, was making his way through the gloom of a pine forest. The local chief, Nichiren's religious enemy, with hundreds of his troops cut off the way. The danger was imminent. "Shooting arrows flow like rain drops" and Nichiren himself received a blow on his forehead. There seemed to be no hope of escape, but he was saved. This persecution strengthened his faith.

7. Nichiren's harvest of converts.

He succeeded in converting many local lords. The first thing in the results of his propaganda were Buddhists monks. The most of his followers were recruited from among the warriors and findals. Most of the warriors, converted by him, remained laymen. The first converts made by Nichiren, were his parents. The first monk disciple was Nisshō.

8. Nichiren arrested and sentenced to death; the narrow escape at Tatsu-no-kuchi (9th.m. 12th; October 17, 1271).

1271 we find him engaged in a contest with other Buddhists and in a propaganda of the Three mysteries of the Lotus. The hatred of the rival Buddhism toward him was implacable. Intrigue against him was going on behind the scene. On the morning, a body of troops, led by the major-domo himself, surrounded Nichiren's hut. The soldier hesitated to attack him, but he made no resistance, when the

soldier finally seized him, he loudly exclaimed "Behold the pillar of Japan and world is now falling." He was tried before the supreme court in the charge of high treason. The judgement was immediately pronounced, and it seems to have been a sentence of banishment. In the evening the prisoner was carried around on horseback in the city, and late in the night he was carried to Tatsu-no-kuchi, the dragon's mouth, the execution ground, about two miles from Kamakura. Everything was ready for his execution, soldiers surrounded the place; the official witness, was sitting in a chair, the executioner standing behind, Nichiren sat down on a straw mat, joined his hands in worship of the Supreme Being, and uttered the sacred Title, and stretching out his neck, awaited the stroke of the sword. Suddenly, and miraculously the sky was ablaze with light, "Something bright, like a ball of fire, flew from the southeast to the northwest, and every one's face was clearly visible in the light. The executioner became dizzy and fell, soldiers were panic-striken, some running away, others prostrate even on horseback" (works p 1394). Everything was in confusion, and the execution was no longer possible. This narrow escape, more unexpected and miraculous than in any preceeding cases, impressed Nichiren so deeply that he regarded his life thereafter as a second life--the life after a resurrection.

9. Nichiren exiled to Sado, an island in the Sea of Japan 1271-74.

The government circle were much disturbed by the failure of the execution and a faction among the officials seems to have raised its voice against those who had urged that Nichiren should be put to death. Late in the following night a special messenger came from Kamakura, ordering that good care be taken of the prisoner, and finally he was sentenced to exile and nearly a month later, he left Eshi for the island of Sado. he landed the Sado Island December 1. And he was abandoned to a hut in a cemetery, little sheltered from wind and snow. No regular supply of food reached him. It is a wonder how he survived these severities, he almost starved, yet there was a fire in his inner heart. He would have died of cold and hunger, if a zealous adversary, who at first attempted to kill him, had not been, contrary to his intention, converted by Nichiren. His wife followed the example of her husband and it was they who supplied Nichiren with food.

Hatred and persecution, on the one hand, but consolation and protection, both miraculous and human, on the other, all worked to strengthen Nichiren's gratitude toward the Three great mysteries.

By the time the snow and frost began to melt and the sun was pouring down its warm rays, the exile was no

solitary and deserted, but had about him a few converts and he was preparing to continue his work in the Island Sado during three years. His religious conception of the Three great mysteries of the Lotus had arrived at the climax, and his most important works as "opening the Eyes" 1272. "The Spiritual Introspection of the Supreme Beings," 1273, and The graphis representation of the Supreme Being was made 1273. And also several other important essays had been written, 1273.

The place of exile became a veritable centre of propaganda and many flocked to listen to the sermons of the wonderful man. A peaceful summer had passed. His faith in the Three great mysteries was firmly established and his agressive propaganda was bearing fruits, not only in winning many converts, but even in inspiring awe in his opponents.

1274, the sentence of release arrived at Sado, and he returned to Kamakura.

10. Nichiren lives in retirement in Minohu, 1274-82.

He was now suddenly changed to a silent recluse or a voluntary exile. A little hut was built in a deep valley in the midst of high peaks of Minohu mountain, and there the recluse began his new life with a few of his disciples and had prepared for the future of his religion. During this retirement he wrote the important essays "A

Treatise on the Quintessence of the Lotus of Truth" (1274), "The Selection of the Time", and other writings 1275, "In Recompense of Indebtedness" and other writings 1276, "The Three Great Mysteries" 1281.

11. Nichiren dies (10th m. 13th d.; November 14th, 1282).

Nichiren had nearly reached the sixty first year of his age and for some time his health had been impaired which was the result of constant strife and suffering through thirty years of his life. On the eighth of October 10 he left his beloved retreat at Minohu, where he had lived for more than eight years. His intention had been to go to a hot spring, but probably was unable to proceed farther, he stopped at Ikegami, near the modern Tokyo, where he was welcomed by Lord Ikegami. Thenceforward he lay on a sickbed. His disciples and followers flocked to his bedside and he charged them with the work to be done after his death, Six elders were appointed to be the leaders and they took a vow to perpetuate the legacy of the master. Early in the morning, 1282, he, surrounded by his followers, and reciting with them the Stanzas of Eternity, Nichiren passed away.

12. The Ritsu-sho University of Tokyo.

Professor Saunders says, "Nichiren is the most interesting figure in the whole history of Buddhism in Japan.

His conclusion was salvation through Faith in the Book. Japan owes much to him, for he was a true prophet of social righteousness. Yet he too, like Honen, wandered far from the teaching of self-reliance and stoicism given by Gautama." Without Nichiren and Shinran there is no Japanese Buddhism, Other Japanese Buddhisms were imported from Korea, China and India, therefore Three great mysteries, the essence of Nichiren's religion, was the most interesting figure of Japanese Buddhism. The modern centre of studying the three great mysteries, based on the scripture of the Lotus of Perfect Truth, is the Ritsu-Sho University of Tokyo.

Chapter II.

The Scripture of the Lotus of the Perfect Truth, The Basis of the Three Great Mysteries.

1. Instoduction.

1. Date of formation.

The Scripture of the Lotus of the perfect Truth--"Saddharma-Pundarika-Sutra" or "Myoho-renge-kyo" or "Hokekyo" is one of the holy texts of Mahayana Buddhism. It was composed by the disciple or the disciples of Gontama Buddha or by the believers of Buddhism. The Professor Anesaki said: The book, Lotus, was acknowledged by nearly all Buddhists to be sermons delivered by Buddha in the last stage of his ministry and as such, called forth the highes tributes from the most Buddhists of all ages, the critical study of Buddhist literature will doubtless throw more light on the formation and date of the compilation; but even apart from the minute analysis, we can safely characterize the book as occupying the place taken in Christian literature by the Johanine writings, including the Gospel, the apocalypse and the Epistles.

Kawaguchi the professor of Imperial University of Tokyo and Oka, the professor of Keitsho university of Tokyo said:

"The composition of the Lotus of Truth was finished at the Sixth Tuesday of the eleventh month of the one hundred ninety one years in the reign of a king of kings" but I can

not decide the date of composition.

2. Translation.

The Saddharma-pundarika-Sutra, edited by H. Kern and B. Nanjo, St. Petersburg, 1912. An English translation by Kern is in vol. XXI of the Sacred book of the East. The French translation of E. Burnouf is entitled le Lotus de le Bonne Loi. Beside Kumarajiva's version (Nanjo's Catalogue, no. 134) there are two Chinese translations (404 A.D.); and one of them produced by Dharmaraksa (Nanjo's Catalogue, no. 138) is much nearer to the extant Sanskrit text than the former, and recently the professor Oka, translated the Sanskrit Text into Japanese text, entitled "Hokekyo," translated from Sanskrit into Japanese, 1920, and again Nanjo, the professor of Imperial University of Tokyo, edited "Hokekyo, translated from Sanskrit and Chinese into Japanese."

3. Kumaragiva's translation, preferred by Nichiren.

Nichiren, after comparing the two Chinese versions, decidedly preferred Kumarajiva's. The reasons given are several, exegetic and doctrinal. Kato the professor of Ritsho University, translated the Kumarajiva's version into English, at Oxford University 1925. The English Translation of Kern and the Chinese translation of Kumarajiva, these two are not same in their contents, for instance I found out the ten categories of every beings at the Chapter II

the skillfulness, as Kumarajiva's translation, but there is no ten categories but only five, in Kern's translation.

4. Meaning of Saddharma-Pundarika-Sutra.

Saddharma-pundarika-Sutra--Kern translated it as "The Scripture of the Lotus of the Truelaw," and Anesaki rendered "The Scripture of the Perfect Truth". Nichiren said: "Sad" or "Myo" means the ressurection. Tendai said myo means, the Supreme, deepest, perfect, mysterious law. Anesaki said: Dharma means the Law of things or Truth. Professor Saunders said: Dhammapada means the Buddha's was/ of virtue. I can not decide; but now I assumed "The Scripture of the Lotus of the Perfect Truth according to Anesaki's translation in the case of Nichiren. Nichiren said Lotus flower means that evil one and good one is one in their primeval nature, Buddha and human are one in their original nature, and Lotus flo er is the symbolical representation of Truth of oneness, because Lotus was composed the flower and the fruits at the same time, fruits are inside and flowers are outside, therefore fruits (Buddha) and flowers (human, etc.) are oneness.

5. Characteristics.

Professor Anesaki said: The Lotus of Truth is a rich treasure of religious inspiration and moral precepts, prophetic vision and poetic imagery, philosophical speculations

and practical admonition. From this book, all ages, and every man in Buddhist countries, derived some sort of instruction and inspiration, each according to his need and disposition. The main thesis of the book--Buddha and Dharma, is illustrated in manifold ways, and there are many side issues and episods, similes and parables, visions and prophecies, warnings and assurances, doctrinal analysis and moral injunctions-- all these ramify from the central strands or are woven in it. The whole composition is a symphony in which the chief motive is the identified of Buddha and Dharma, but melodies, the instruments, the movements and even the key-notes vary from part to part. Thus it is a wonderful religious book.

6. Aim.

The chief aim of the Scripture, both according to the old commentaters and to the modern criticism, consists in revealing the true and eternal entity of Buddhahood in the person of the Lord Sakya, who appeared among mankind for their salvation. In other words, the main object is to exalt the historic manifestation of Buddha and identify his person with the cosmic Truth (Dharma), the Universal foundation of all existences, and also it is the interpretation of Nichiren, and it was the philosophical interpretation of Nichiren, but he interpreted the Scripture of the Lotus of Truth by the Instrument of Three Great Mysteries

and made the philosophy, to the mystic, religious moral, practical one. Tendai had interpreted the Lotus of Truth at the view of philosophical speculation and emphasized the Dharma more than the eternal Buddha.

7. Distinction of interpretation and inspiration.

The inspiration, imparted by the book and the interpretation of the book, varied from time to time, in accordance with the need and aims, of different ages and persons.

The most Buddhists of speculative trend of mind occupied themselves in the elaborating teaching of the oneness of the Truth, the doctrine of the Sole road, notwithstanding the three gateways opened by Buddha in chapter II or "Tactfulness". These are called the follower of Tendai, and they did not emphasize nor forget the eternal life of Buddha, Nichiren assumed both the Sole road of oneness and the eternal Buddha, and in his case the oneness of the Truth was produced from the doctrine of the eternal Buddha, therefore in short, it is said that Tendaism is the oneness of the Truth, the doctrine of the Sole road, mutual participation, but Nichirenism is the doctrine of eternal Buddha, primeval mutual relationship.

The many others, inclined to fantastic imagination and delighted with supernatural glories, were keen for heavenly

visions and apocolyptic scenes. Many others again, founded objects of worship in the deities of mercy and benefication, such as kannon Boddhisattva. The book also inspired many painters and sculptors.

But only Nichiren read by the way of Three great mysteries, philosophical, mystic, religious, inspirational, moral, practical.

8. The distinction of interpretation of Lotus of Truth between Tendai and Nichiren.

Tendai had interpreted the Lotus of the perfect Truth as only the metaphysical basis of existence, as the truth of middle path, the unity of individual and the world, mutual participation, and of aspect concerning three thousands, thus he read the Scripture of the Lotus of Truth at the standpoint of Chapter II. The skilfulness, in other words, he had interpreted the Lotus of Truth as only philosophical truth and the matter of the meditation. He had been never inspired by the personal Buddha as the Lord, master and Father. There is less religious, moral,experiencial life in Tendai's interpretation and Tendai's interpretation of Lotus of Truth is not practical, because there is no faith on the personal Buddha, therefore, Honen said, "There is none who can attain Buddhahood by the meditation of the Lotus of the perfect Truth, among one thousand people."

Nichiren had been inspired by the Lotus of the perfect Truth as not only the metaphysical basis of existence, but religious, ethical experiencial truth as the primeval Buddha nature of human being and the world, the everlasting relationship between human beings and the eternal Buddha and the Law of common Karma, the reincarnation of Bodhisattva vista-caritra and the revelation of three great mysteries. Thus he read the Scripture of the Lotus of the perfect Truth at the standpoint of Chapter 16. The duration of the Tathagata's life--the eternal life of the Sakyamuni Buddha, in other words he had been inspired by the Lotus of Truth as the religious and philosophical truth and the matter of faith, therefore, he had been inspired specially by the eternal, personal Buddha as the Lord, master and Father and he interpreted the Lotus of Truth as the truth of the everlasting relationship between us and the eternal Buddha. He emphasized the faith on the eternal Buddha, therefore, he said, "You must take faith instead of the wisdom."

Tendai means Truth as "reality without Buddha," but Nichiren means Truth as "golden words of Buddha" or "The revelation of Buddha himself."

II. The Scripture of Lotus of perfect Truth.

Chapter I. Introductory.--The Lotus of Truth of the perfect wisdom of eternal Buddha.

"Thus have I heard, once upon a time, the Lord Sakyamuni was staying on the Vulture Peak, with the innumerable attendants in the congregation--the existents of all kinds of universe. Now at that time it was that the Lord was honoured and worshiped by the attendants of the congregation, suddenly he had immersed in the deep meditation and entered in the condition of ecstacy, His body was motionless and his mind had reached to the perfect tranquility, and as soon as the Lord had entered upon his contemplation, there fell a great rain of heavenly flowers, covering the Lords and the attendants, and at that moment the earthquakes had occurred in the six ways and at that moment there issued a ray from within the circle of hair between the eyebrows of the Lord. It entered over eighteen thousand Buddha-field in the Eastern quarters. All the attendants in that congregation, gaze on the Lord in astonishment, in amazement, in ecstacy. Then race in the mind of the Boddhisattva Maitreya this thought: O how great a wonder does the Tathagata display! What may be the cause, what the reason of the Lord producing so great a wonder as this? Who would be able here to explain this miracle to me? He then thought; here is Boddhisattva mongusri and he must have witnessed

begore such signs of the former Tathagata. Therefore, as a representative of the congregation he had required about the magnificence of this great miracle. Whereupon Manjusri had answered, "I have witnessed a similar sign of the former Tathagata--The deep meditation of Tathagata, the pouring of heavenly flower, the earthquake in the six ways, the rays from his forehead--These were the wonderful signs before the revelation of the Lotus of the perfect Truth. Now the Lord is going to reveal the Lotus of the perfect Truth. The congregation was deeply moved with amazement, all were tense with wondering expectation of what the Lord Buddha is going to reveal."

Tanabe, professor of University of Ritsho, said:

The four great signs,--the coming of heavenly flowers are not heavenly flowers, but ordinary flowers of Trees, and the earthquake in the six ways was allegorical representation of heralds of the approaching of an extra-ordinary occasion. The rays from the forehead is an allegorical representation of the perfect wisdom of Sakamuni. The congregation on the Vulture Peak was the historical reality. The deep meditation of Sakyamuni is also historical reality. The writter of this chapter was well witnessed the scense of preaching on the Vulture Peak at the last stage of Buddha's ministry, during eight years, and before the preaching of

Lotus of Truth there was an extraordinary scene. The Sakamuni, the eternal Buddha, is the possessor of the perfect wisdom, he is the omniscence and he is the master and the teacher of the world. All human beings are his disciples, therefore, we must pay thankfulness toward the eternal Buddha. The perfect wisdom and the master of the eternal Buddha is the Lotus of the perfect Truth.

Chap. II. Tactfulness.-- Truth of Tactfulness, of mutual participation, and of faith.

"Sakyamuni Buddha arises from his meditation, and addressed Sariputa, the most wise disciples, and what he revealed, was that the real import of the Dharma, "the Lotus of Truth is beyond the ordinary understanding. The Buddha's knowledge is difficult to be understand for all disciples, because when he explains the laws of things, he does so by the means of Tactfulness (or of skilfulness), as he tried to release all creatures from the tie of worldly passion (at the preaching of Hinayana Buddhism) by the Law of nothing, but it was the tactfulness, only Tathagata knows the real import of the Lotus of Truth, no one but he knows all the truths of universe, what they are, how they are, like what they are, of what characteristics and of what nature they are.

Only those who put faith in the unique truth of the Lotus are enabled to grasp it."

Professor Tanabe said: The various Truths, revealed by Buddha, during the forty years, before the revelation of the Lotus of Truth, those various Truths are tactfulness but not perfect truth. Only the Lotus of Truth is perfect and the various truths of Buddha, revealed the previous forty years are imperfect, because those are the truths of

skilfulness. The truth of non-existence is skilfulness and imperfect. The truth of existence is tactfulness and imperfect. The truth of Nirvana of Hinayana is the production out of the tactfulness and imperfect. Anitya-Buddha is the tactfulness and imperfect. Only the middle path of non-existence and existence,--unity of individual and world, the truth of mutual participation, the truth of the sole road, is the perfect truth. According to the various characters, capacities and inclinations, Buddha revealed the various Truths, during forty years, but all these are the tactfulness and imperfect. Only the Lotus of Truth is perfect and not tactfulness. Buddha has opened three gate ways, one for those who are keen for knowledge and illumination in philosophical truths, that is for the Travakas; the second for those who are inclined to meditation and self-seclusion, that is the protycka-Buddhas and the third for those who wish to perfect themselves along with others that is the Boddhisattva. Thus the characters and inclinations of the disciple was differed each other, therefore, Buddha revealed the three truths to lead them to the one truth of Lotus, therefore, Three gateways are tactfulness and imperfect, only the Lotus of Truth is not tactfulness but perfect truth. What is the Lotus of the perfect truth? Tendai had produced the truth of middle path or the truth of the unity

of the particular and the world, or the truth of mutual participation or the truth of one hundred existences and one thousand categories or the Buddha-nature of all beings, from the ten categories of all beings in the Chapter II Tactfulness. Nichiren produced the truth of the eternal life of Buddha, the primeval relationship between all beings and the eternal Buddha as the foundation of the Lotus of Truth. These Sole road of the Lotus of Truth is only perfect, and it is grasped only by the faith, but not wisdom.

The truth of tactfulness, of the primeval relationship between us and the eternal Buddha, and of faith, these are the Lotus of Truth.

Chap. III. A parable of three carts and one cart--Truth of Tactfulness and of mutual participation.

"Sariputa said cheerfully: O Lord! Now I have heard this wonderful truth, which I had not learned before, announced by the Lord. I shall become a Tathagata, undoubtedly; I shall manifest Buddha's wisdom mysteriously, then Lord said: Thou also, Sariputa shalt in the future be a Tathagata, thou shall arrive to the Supreme, perfect enlightenment. Lord said: Let us suppose the following case, in a certain village, there was a man who had many little boys, says five or ten or even twenty. On a sudden the whole house was from every side put in conflagration by a mass of fire, but his children are staying in the burning house, playing, amusing. They do not understand that the house is on fire, nor do they conceive the idea of escaping. Therefore he will warn them 'come my children: the house is burning with a mass of fire but they are not afraid, therefore by some skillful means he gets the boys out of the house. He cried out: 'Leave the house! I shall give you the precious toys--bullock-carts, goat-carts, dear carts' then the boys quickly rush out from the burning house with the cry of who shall arrive first, the very first? And the boys go up to the place where their father is sitting, and say, 'Father give us those toys. Then the man gives to his sons a great bullocks only."

Tanabe said: The burning house means the vice and suffering of the world. The Father means Takyamuni Buddhi. The children means the disciple and all beings. A little bullock-cart, goat-cart, bear cart means the various truths, except the Lotus of Truth. A great bullock cart means the sole road of Lotus of Truth. The various truths, revealed during the previous forty years, are the production of the Tactfulness, but not perfect. Only the Lotus of Truth is not tactfulness but perfect. What is the Lotus of the perfect truth? The Lotus of truth is the truth of the Buddha nature of all beings and of mutual participation and of possibility of the realization of the Buddha-nature. The parable of three carts and one cart is the parable of the truth of tactfulness and the sole road of the Buddha-nature of all beings.

Chap. IV. Desposition, or the parable of the rich father and the poor son.--Lotus of Truth of Tactfulness and the Sole road.

"As the four great desciples heard this truth, unheard before, the future destiny of Sariputa, to the superior perfect enlightenment, they were struck with wonder, amazement and they said: O Lord, we are hearing from the Lord that the disciples also may be predestined to supreme perfect enlightenment, we are astonished and amazed, and deem it a great gain. It is a case, O Lord, as if a certain man went away for his father and betook himself to some other place. He live there for many years. In course of time, the father becomes a great and rich man. The son is still poor; in seeking a livelihood for the sake of food, he roams in all directions and goes to some place, whereas his father removes to another country, the poor man reaches the place where his father, the owner of much wealth and gold, is residing, and he was thinking; I am old, aged, and passes abundances of gold, but have no son, then the poor man in search of food and clothing, happened to sit at the door of his father's house and saw his own father in sitting at the door, surrounded with a great crowd of people, but the poor man frightened at the seeing of his father, because he miscomprehended that his father is some king but not his father,

therefore he quickly runned away, then his father gazed his son and tried to capture his son, for the sake of giving his wealth, but his son has run away at frightening, whereupon his father began todeal his son by skilful method. At first his father sent his servants to invite his son and his servant asked his son that my lord wish you to become a servant to clear the heap of dirt, whereupon his son accepted this proposal, and became a servant to clear the heap of dirt, and in this manner his son employed for the clearing of the heap of dirt during the twenty years and his father began to speak his son little by little. When his father falls sick and feels that time of his death is near at hand, his father says to his son, 'come hither, I possess abundant wealth and you are my own son to receive it'and gave his wealth to his son."

Professor Tanabe said:

The rich father means Sakyamuni Buddha, and the poor son means his disciples. The wealth means the perfect enlightenment or Buddhahood. The skillful deal means Tactfulness. Employment of clearing of the heap of dirt means the various Truths of Tactfulness. The wealth means the Sole road of Buddhahood, the truth of Buddha-nature of all beings, the truth of mutual participation. Therefore, this disposition of understanding of Truth of Tactfulness and of

the Sole truth of mutual participation, by the four great disciples, with the parable of the rich man and the poor son, is also the revelation of Lotus of Truth of the Tact-fulness and the truth of the possibility of realization of Buddha-nature.

Chap. V. On Plant or Parable of Herb.

Truth of master and Father, Truth of the possibility of realization of Buddha-nature.

"Sakyamuni addressed maka-kasyapa and the other great disciples: Tathagata is the master of all truths, possessed of the highest perfection of knowledge, at the same time the father of all beings, lay down the knowledge of all-knowing, tries and does everything to save his errant children.

It is a case, similar to that of a great rain, coming up in the universe over all grasses, shrubs, herbs, trees of various kinds, according to their faculty and powers, suck the hundred elements from the water, they will each acquire a regular development, growth, and so they will produce blossoms and fruits."

Tanabe said:

A great rain means the Lotus of the perfect Truth, and various grasses, shrubs, herbs, trees means the various existence of all beings or various capacities, disposition, faculty, and power, of the disciples, and to produce blossoms and fruits means the realization of Buddha-nature. All the existence of universe, though their capacities, disposition, faculty and strength are different, they shall be able to realize the Buddha-nature in this world by the Lotus of the

perfect Truth of Tathagata. Thus the possibility of the realization of the Buddha-nature of all beings is the Lotus of the perfect Truth, and Tathagata is the master and the Father, the master has the perfect knowledge, to lead his disciples and the father has the heart of the great mercy to protect his children, thus Truth of master and Father is the Lotus of the perfect truth.

Chap. VI. Announcement of Future destiny.--Truth of the possibility of realization of Buddha-nature and Buddha-field and Truth of worshipping of Buddha and keeping preaching of the Lotus of Truth.

The Lord addressed: Kasyaka, my disciples, shall worship Buddha and shall keep the Lotus of the perfect Truth of all Buddhas. In his last, he shall be Tathagata. His Buddha-field will be pure, beautiful, and pleasant to see--adorned with jewel-trees, and looking like a checker-board with eight compartments set off with gold threads--and many hundred thousands Boddhisattvas are to appear in it, the evils will not be discoverable in it, though they shall afterwards be there; they will apply themselves to receive the Lotus of the perfect Truth under the command of that Buddha,--after having paid homage to those highest of men and acquired that supreme knowledge, he shall in his last bodily existence be a lord of the world, and his field will be magnificent, excellent, pure, goodly, beautiful, pretty, nice, ever delightful, and set off with gold threads."

Tanabe said: This chapter is also the Lotus of Truth of the possibility of the realization of Buddha nature in the Buddha-field. How shall they realize their Buddha-nature in the Buddha-field? They must pay homage to Buddha and to keep and preach the Lotus of the perfect Truth.

Thus worshipping Buddha and keeping and preaching the Lotus of Truth of Buddha is the Lotus of the perfect Truth. Buddha-field is happiness and righteousness, and the possibility of the realization of the Buddha-field in this world, in the future is the Lotus of the perfect Truth.

Chap. VII. Ancient devotion or Ancient story of Sixteen princes and the parable of magic city.--Truth of Boddhisattva conduct, of Buddha-nature, of eternal life, of eternal relationship, of Tactfulness.

"The Lord uttered: In the past, measureless, there appeared in the world, a Tathagata, named Abihijnajnana-bhibhu. He, having occupied the terrance of enlightenment, continued ten intermediate kalpas without gaining enlightenment. After the lapse of ten intermediate kalpas the Lord Anabhibhu attained enlightenment.

The sixteen sons of the leader of the men, young princes, rich in virtues came and honoured the Tathagata and they prayed: Reveal the truth, Sow the truth, O Lord, O most high of men! Sow the power of thy kindness; save the tormented beings, display the benevolence thou hast observed in so many former generations; open that gate of immortality.

On hearing their prayer, the Tathagata Anabhibhu exposed the multifarious truths and especially the four Truths and he said: All existences spring successively from their antecendents. Starting from the ignorance, the seer proceeded to speak of death, endless woe. All the evils spring from birth. No sooner had he expounded the multifarious, different, endless truths, the eighty myriads of

who had heard them, quickly attained the stage of disciples. On the other, second occasion he expounded many laws and the beings like sands of the Ganges instantly became purified disciples. From that moment the assembly of the disciples was innumerable.

Those sixteen princes, his own dear sons who had become disciples, said: Expound, O chief, the superior truth. All these beings may become such as thyself art.

And the Tathagata, considering the wish of his sons, explained the highest superior enlightenment, by means of many myriads of illustrations, The Sutra of the great extension, the good Lotus of the perfect Truth, was delivered in many thousands of stanzas.

After delivering the Lotus of Truth, he entered the monastery for the purpose of becoming absorbed in meditation, during eighty-four complete aeons.

The sixteen princes, the disciples of Tathagata, perceiving that the chief remained in the monastery without coming out of it, imported to many creatures that supreme, perfect knowledge of Tathagata. Having observed the extensive and sublime course of duty and reached enlightenment in the ten points of space, those sixteen sons became Tathagata and all those who had been their pupils became the disciples of those Tathagata, and gradually obtained

possession of enlightenment by the various means.

I, Sakyamuni was one of those sixteen Tathagata and my disciples were led to enlightenment by various means and I led you to superior enlightenment.

It is as if many thousand men have come to the forest, that waste track of wilderness and there was a guide, intelligent, wise. They feel tired and say to the guid, 'We are tired, we are not able to go on; we should like now to return', therefore the guide procuded a great city with magic power, and he speaks to them 'Don't fear, and be cheerful; you have reached a most excellent city.' Whereupon they recover their weariness and continued their travel, as they perceive that they have sufficiently reposed, he collects them and addresses them again 'Come hear what I have to tell you; this city have I produced by magic, not reality, I have let you should go back, made use of this device; now strain your energy to reach the Isle. In the same manner I am the guide. It is artifice of the leaders, to show three vehicles, but there is one vehicle, no second. Therefore, I now tell you; Rouse to the utmost your lofty energy for the sake of all knowing; as yet, you have not come to possess complete Nirvana. But when you shall have attained the supreme perfect knowledge and fulfil the Buddhahood, you shall become Buddha.

Professor Tanabe said:

The ancient story of Anabhibhu and sixteen princes or ancient devotion of Takyamuni Buddha, indicates that the Boddhisattva duty--all persons should perfect himself by saving others and live his life, dictating all his goods to the spiritual welfare of all beings, 'the sufferings of all others are my own suffering' this conception is produced from the truth of unity of particular and the world, the individual realization of the Buddha-nature is imperfect, but the universal realization of Buddha-nature is wholly perfect,--such Buddhisattva conduct is the Lotus of Truth. Anabhibhu and sixteen princes and Takyamuni, in their remote life, they endeavoured to perfect themselves by saving others and became the Tathagata--"imported to many creatures, that supreme perfect knowledge of Tathagata, having fulfilled the Boddhisattva course of duty, then reached enlightenment."

And also the story of Ancient devotion, indicates that the possibility of the realization of Buddha-nature of all beings, and the eternal relationship between disciples and the eternal Buddha-Takyamuni, are Lotus of the perfect Truth, because in the part, sixteen princes could realize the Buddha-nature, therefore, in the same manner all the disciples shall realize the Buddha-nature, but not only Takyamuni, and in the past Anabhibhu was the father and the

master of sixteen princes or Sakyamuni, therefore, in the same manner Tathagata Sakyamuni is the father and the master of all disciples, and also this story indicates that the eternal life of all beings is the Lotus of Truth, because Sakyamuni manifested himself again in this world, therefore, he is the eternal being, in the same manner all disciples are the eternal beings.

The parable of the magic city indicates the Lotus of Truth of the Tactfulness and reality or perfection. The wise guide is Buddha, many travelers are his disciples, the magic city is the various truths, revealed during the previous forty years. The real city is the Lotus of truth. Only the Lotus of Truth is perfect but others truths are the production of Tactfulness and imperfect.

Chap. VIII. Announcement of the Future Destiny of the Five Hundred Monks.--Truth of Buddha-nature, of eternal life, of Boddhisattva dity, of realization of Buddha-nature, and of inconceivable good qualities of Buddha-field.

"The Lord addressed the entire assembly of monks. See this disciple, Purna, Who I have designated as the foremost of the speakers in this assembly, praised in his many virtues, and who has applied himself in various ways to comprehend the true law. Now monks, do you suppose that he keeps my true law only? No, monks, you must not think so. For I remember that, in the past life, the same Purna kept the perfect truth under the membership of many Buddhas and - - everywhere they termed him 'the Disciple' and in the same Purna shall be the foremost preacher of the Lotus of Truth and keeper of the perfect truth. Constantly he shall be instant in purifying his own Buddha-field and bringing creatures to ripness. After completing such a Boddhisattva-course, at the end of innumerable aeons he shall reach supreme and perfect enlightenment; he shall in the world be the Tathagata. He shall appear in this very Buddha-field.

Kaundnya, a great disciple, after the worshiping of sixty-two hundred myriads of Buddhas, shall become a Tathagata. And also all those five hundred great disciples reach supreme and perfect enlightenment.

At that time the Buddha-field, formed by thousands of spheres. I will be even, like a palm of the hand, consists of seven precious substances, be without hills and field with high edifices of seven precious substances. - - At that time that Buddha-field shall be exempt from the place of punishment (evils) and they shall lead a spiritual life, have the ideal bodies, be self-lightening, magical, moving in the firmament, strenuous of good memory, wise, possessed of gold-coloured bodies, adorned with the thirty-two characteristics of a great man. And at that time, the beings in that Buddha-field will have two things to feed upon--the delight in the truth and the delight in meditation, and there will be number of hundred thousands of myriads of Boddhisattvas--all endowed with great transcendent wisdom--so immense are the good qualities that Buddha-field will be possessed of. His life time shall last immense, incalculate aeons. Such inconceivable good qualities shall the Buddha-field.

On hearing from the announcement of their future destiny, the five hundred Arbats, satisfied, in high spirits and ecstacy and filled with cheerfulness, and spoke thus: We confess our fault, O Lord, in having constantly persuaded ourselves that we had arrived at final Nirvana, as persons who are dull, ignorant of the rules.

Tanabe said:

"Assurance of the future destiny of the disciples, Purna, Kaundnya and the five hundred disciples indicates that the truth of the possibility of the realization of the Buddha-nature in the Buddhapfield, through the eternal life, after the fulfilment of the Boddhisattva duty, is the Lotus of Truth, and it also indicates that the truth of the Buddha-field is inconceivable good qualities--eternal, cheerfulness, freedom, righteousness, beautiful, in this world, is the Lotus of Truth. Thus all persons have the nature of Buddha, therefore, they can realize it. How shall they realize it? They must believe the Buddha and the Lotus of Truth.--the eternal life, and Buddha-nature, unity of individual and universe, and they must endeavour to perfect themselves by saving others through eternal life, then at last, in the future, on this world they shall realize kingdom of Buddha--happiness and righteousness and eternal, in short this chapter indicates as follows:

1. Lotus of the perfect truth of Buddha-nature of all beings.

2. Lotus of the perfect truth of eternal life of all beings.

3. Lotus of the perfect truth of Boddhisattva duty.

4. Lotus of the perfect truth of realization of Buddha-nature.

5. Lotus of the perfect truth of inconceivable

good quality of Buddha-field.

Chap. IX. Destiny of Ananda Rahura and Two Thousand monks.--Truth of Buddha-nature, of Boddhisattva course, of eternal life, and of Buddha-field.

"Then the Lord addressed the venerable Ananda in these words: Thou, Ananda, shalt in future become a Tathagata. After having worshipped sixty-two Kotis of Buddha, kept in memory the Lotus of truth of those Buddhas and thou shalt arrive at supreme and perfect enlightenment. The sphere shall be named Anavananita-vargayanta. - - The Buddhapfield shall be beautiful and clear. The duration of his life shall be immense.

The Lord addressed: I and Ananda have in the same moment, the same intent, desired to arrive the supreme and perfect enlightenment in the past. Hence I sooner arrived at supreme and perfect enlightenment, whilst Ananda was the keeper of the law--treasure of the Lord Buddhas, he made a vow to bring Boddhisattvas to full development. It may be the cause of it.

Then the Lord addressed the venerable Rahula-Bhara in these words: Thou, Rahula, shalt be in future a Tathagata, after having honoured, worshipped a number of Tathagata, Thou shalt always be the eldest son of those Lord Buddhas, just as thou art mine at present.

The Lord now again addressed: Seest thou, Ananda,

these two thousand disciples, both such as are still under training and such as are not. All these shall simultaneously accomplish the course of Boddhisattvas and after honouring, worshipping Buddhas and after acquiring the perfect Truth, they shall, in their last bodily existence attain supreme and perfect enlightenment at the same time.

The disciples were pleased, filled with cheerfulness and delight."

Professor Tanabe said:

This story indicates that the truth of Boddhisattva course, and truth of Buddha-nature of all beings and truth of eternal life and truth of realization of Buddha-field. What is the Boddhisattva course? It means worshipping Buddha and keeping and preaching the Lotus of Truth of Buddha, all humans must take a vow to endeavour to perfect himself saving others and live his life in the spiritual welfare of others and must embody a vow through the eternal life. What is the Buddha-nature of all beings? All human must believe that they have the Buddha-nature to be realize it, such conciousness is the perfect enlightenment. What is the eternal life? The united individual body to universal body is eternal. What is the Buddha-field? Buddha-field and the person of Buddha is eternal, happiness, righteousness, beautifulness, purity.

"Arrive at supreme, perfect enlightenment" means conciousness of the Buddha-nature and realization of Buddha-field, there is no special wisdom as Holy eight path or Nirvana. And 'Anavananamiti-vaigayanta Buddha-field' means 'Saha-world' there is no other Buddha-world beyond this world.

Chap. X. Preacher.--Truth of Boddhisattvaship.

"The Lord then addressed the eighty thousand Boddhisattvas by turning to Bhaishagyaraga as the representative of Boddhisattvas. Seest thou, Bhaishagyaraga, in this assembly, the many gods, nagas, goblines, gandharvas, demons, garuds, kinnaras, great serpents, men, and beings not human, monks, nuns, male and female lay devotes, votaries of the vehicle of disciples, votaries of the vehicle of protyekabuddhas and those of the vehicles of Boddhisattvas, who have heard this perfect truth from the mouth of Tathagata.

All those in this assembly have heard, were it but a single stanza, a single verse (or word) or who even by a single rising thought have joyfully accepted this Sutra, to all of them, I predict their destiny to supreme perfect enlightenment. Those shall be worshippers of many hundred thousands myriads of Katis of Buddhas. Those young men or ladies of good family shall have made a vow under hundred thousands of myriads of katis of Buddhas. They must be considered as being reborn amongst the people of Gambudripa (India), out of compassion to all creatures. Those who shall take, read, make known, recite, copy, and after copying always keep in memory--treat the book with the respect to Tathagata,--worship that book with flowers, incense, to all them I predict their destiny to supreme and perfect

enlightenment.

Such a young man or young lady must be held to be the like of a Tathagata, who out of compassion and for the benefit of the world, by virtue of a former vow, make his appearance here in Gambudvipa, in order to make this Lotus of the perfect truth generally knows--after my death they may be deemed to have appeared in the predicament of the Tathagata--if he preach in secret or to one single creature he is the messenger of Tathagata and I predict his destiny to the supreme and the perfect enlightenment.

Any Boddhisattva, shall set forth this perfect truth to the four classes of hearers, should do so, after having entered the abode of the Tathagata (a compassion to all beings) after having put on the robe of the Tathagata (apparel of sublime forbearance) and occupied the pulpit of the Tathagata (entering into the middle path)."

Professor Tanabe said:

This chapter is the Lotus of Truth of Boddhisattva-ship. All persons are able to realize their Buddha-nature in the Buddha-field after the fulfilment of the Boddhisattva works. Therefore Tathagata said: 'I predict their destiny to the supreme, and perfect enlightenment that means they can realize or become Buddha in the Buddha-field after fulfilment of Boddhisattva conducts.

What is the Boddhisattva conducts?

1. Joyfully accepting the Lotus of Truths, even its one word.

2. Read, keep, comprehension, copy and preach the Lotus of perfect Truth.

3. A vow to preach Lotus of Truth, through the reappearing in this world of Gambudvipa.

4. Preacing of Lotus of Truth, living three ways.

1. Abiding in compassion to all beings

2. Apparel of sublime forbearance.

3. Entering into the truth of middle path.

Chap. XI. Apparition of Heavenly Shrine.--Truth of eternity and universality of Lotus and Truth of difficulty of preaching.

"Then there arose a stupa, consisting of seven precious substances, from the place of the earth opposite the Lord - - - stood in the sky and from that stupa, there issued this voice: Excellent, excellent, Lord Sakyamuni!

Then Boddhisattva mahapratibhana said: What is the reason of so magnificent a stupa, appearing in the world? Who causes that sound?

The Lord answered: under this world, there is another world, called Ratnavisuddha, there is a Tathagata named probhutaratna. This Lord made this vow: Formerly, when following the course of a Boddhisattva, I have not arrived at the supreme perfect enlightenment before I had heard this Sutra of the Lotus of the perfect Truth. But from the moment that I had head it I have become fully ripe for supreme, perfect enlightenment--thereupon let my Stupa of my proper bodily frame arise wherever in any Buddha-field, the Sutra of the Lotus of the perfect Truth is propounded.-- Now I was preaching this Lotus of Truth in the Saha-world therefore, Stupa have appeared and issued the praise of voices.

The Lord then, with the right fore-fingers, unlocked

the middle of the great Stupa and opened--the Lord probhutarative, the Tathagata was seen sitting cross-legged on his throne, as if absorbed in abstract meditation, and he pronounced these words: Excellent, excellent, Lord Sahyamuni; thou hast well expounded this Sutra of the Lotus of the perfect Truth. I myself, the Lord, have come hither to hear the Lotus of the perfect Truth.

And then the Lord Probhutarantna ceded to the Lord Sahyamuni, the half of the seat on that very throne within that same great stupa of Jewels and said: Let the Lord Sakyamuni, sit doen here. Whereupon the Lord Sakyamuni sat down that half-seat together.

And in the mind of those four classes of the assembly rose this thought: We are far off from the two Tathagata; therefore let us also, through the power of the Tathagata, rise up to the sky. The Lord instantly, by the mysterious power, established the four classes as meteors in the sky.

Thereupon the Lord Sakyamuni addressed; Who amongst you, will endeavour to expound this Sutra of the Lotus of Truth in this Saha-world?--Mercy's sake toward all beings, that is is a very difficult task.

Expounding many thousands of sutras.

Grasping the Summera.

Shaking this whole universe by the thumb.

These would do nothing very difficult.

But to keep and preach this Sutra of the Lotus of Truth in the

Dreadful period succeeding the extinction of the Lord, that, is difficult.

To throw down the totality of either element after compressing it in one fist and to leave it behind after having thrown it away is not difficult.

More difficulty it will be to keep this Sutra after my extinction and teach it to a single creature.

Professor Tanabe said:

The appocalyptic scene of the appearance of the Stupa of Jewels and the praising voices of Prabhutaratva Tathagata from the Great Stupa of jewels--"Excellent! excellent! Lord Sahyamuni! Thou hast well expounded this Sutra of the Lotus of the perfect Truth" These praising voices indicate that The Lotus of the Perfect Truth is only one perfect truth through the eternity and the universe.

The story of six difficulties and nine easines--'everything is easy but only keeping and preaching the Lotus of the Perfect Truth after death of Sakyamuni is difficult.' This story indicates that how the preaching of Lotus of Truth is difficult at the later day, because there shall come the many peril and persecution upon the preacher.

Chap. XI. Devadatta and Naga girl--Truth of the realization of Buddha-nature by all wicked persons and females:

"Thereupon the Lord addressed: In part time, I have sought after the Sutra of the Lotus of the perfect truth, during immence aeons,--having once taken the strong resolution to arrive at supreme, perfect enlightenment, my mind did not swerve from its aim. I exerted myself to fulfil the six perfection (paramitas),- - - after installing in government the eldest prince royal I went in quest of the best law in the four quarters - - - At that time there lived a seer; he told me: Noble king, there is a Sutra, called the Lotus of the perfect Truth. If thou consent to become my servant, I will teach that truth. - - - I performed the duties of a servitor, such as fetching grass, fuel, water, bulbs, roots, fruits, etc. --In such occupation I passed a full millenium. - - - The king was myself at that time. The seer was this Devadatta 'the wicked cousin of Buddha), Thus at the former life, Devadatta, wicked cousin, was my teacher, therefore, for that reason, he will, in spite of his wickedness, attain Buddhahood at a certain future time and he shall be called Tenno Tathagata, after the fulfilment of Buddhisattva course of the Lotus of Truth".

There is a daughter of the naga king, eight years

old, very intelligent, She does not swerve from the idea of the enlightenment, has great aspirations, applies to other beings the same measure as to herself. With a bland smile on the face and in the bloom of an extremely handsome appearance, she speaks words of kindness and compassion. She if fit to arrive at Supreme, perfect enlightenment. - -- At that very moment the daughter of Naga king, reverently saluted the feet of the Lord. Then Sariputra said to the daughter: Thou hast conceived the idea of enlightenment, without sliding back, and are gifted with immense wisdom, but supreme, perfect enlightenment is not easily won. It may happen, that a woman display an unflaging energy, performs all good works for many thousands of aeons, and fulfils the six perfect virtues 'Paramitas), but as yet there is no examples of her reached Buddhaship, and that because a woman can not occupy the five ranks,vis. 1. The rank of Brahma; 2. The rank of Indra; 3. The rank of a chief guardian of the four quarters; 4 The rank of Kakravartin; 5. The rank of a Boddhisattva incapable of sliding back,---at that time, before the sight of the whole assembly, the female sex of the daughter of Sagara, the Naga king, disappeared; the male sex appeared and she manifested herself as a Boddhisattva, who immediately went to the South to sit down at the foot of a tree, where he showed himself enlightened and preaching the law - - -

then the B oddhisattva Pregnakuta and the Senior priest Sariputta were silent."

Professor Tanabe said: Devadatta was the wicked cousin of Buddha, once he attempted to kill Buddha, but in the remote life of the past, for a long period, Devadatta was the seer, who taught to Sakyamuni, the Lotus of Truth, that indicates that all wicked persons also have the nature of Buddha to be realized and all the wicked persons will arrive to Buddhahood after the fulfilment of Boddhisattvaship o f the Lotus of Truth, because Buddha prophecised the future attainment of Buddhahood by Devadatta, the typical wicked person.

Apocaliptic literature of Naga girl indicates that all female, woman have the Buddha-nature to be realized and they will arrive the perfect, enlightenment, or Buddhahood after the fulfilment of the Boddhisattvaship of the Lotus of Truth. The sudden transformation of female into male means the attainment of Buddhahood, but not real transformation.

Therefore the truth of realization of Buddha-nature by the wicked person, and the truth of realization of Buddhahood by the female after the fulfilment of the Boddhisattvaship, is the Lotus of the perfect Truth.

Chap. XII. Expertion--Truth of vow of Boddhisatva-ship and of Bodily Sacrifice.

"Thereafter the Boddhisattva Bhanhagyaraga and Mahapratibhana, with a retinue of twenty hundred thousands Boddhisattvas, spoke before the face of the Lord: Let the Lord be at ease in this respect; we will after the extinction of the Tathagata, expound this Lotus of Truth to all creatures, though we are aware, O Lord, that at that period, there shall be malign beings, having few roads of goodness, conceited, fond of gain, and honour, rooted in unholiness, difficult to tame, deprived of good will, and full of unwillingness, nevertheless, O Lord, we will at that period, read, keep, preach, write, honour, respect, venerate, worship this Sutra of the Lotus of Truth. Let the Lord be at ease."

Thereupon five hundred monks of the assembly, both such as were under taining and such as were not, said: we also O Lord will exert ourselves to divulge the Sutra of the Lotus of the perfect truth.

When the noble matron Gantami, the nun, with her suite of six thousands nuns, and Yasodhara, the nun, with her suite of four thousands nuns, heard from the Lord their future destiny to supreme, perfect enlightenment, they uttered: we also, O Lord, will exert ourselves to divulge this Sutra of Lotus in the last day.

Out of respect for the chief of the world we will bear it, however difficult it be; girded with the girdle of forbearance will I proclaim this Sutra. I do not care for my body or life, O Lord, but as keepers of thine entrusted deposit we care for enlightenment.

Professor Oka said: Two Boddhisattvas and other many attendants of assembly took a vow to keep and preach the Lotus of Truth after the extinction of the Lord, at the latter, impure difficult day. 'I do not care for my body or life for the Lotus of the perfect truth, or righteousness'. This is the Lotus of the perfect truth of Boddhisattvaship.

Chap. XIII. Peaceful conduct.--Truth of Boddhisattvaship of peaceful, four conducts.

"Mangmri said: It is difficult,--How are these Boddhisattvas to promulgate this Sutra of the Lotus of Truth at the end of time? Whereupon

Lord said: He who is to promulgate this Lotus of Truth must be firm in four conducts and proper sphere as follows:

1. Patient, meek, not rash, nor envious, cling to no law whatever and see the real character of the laws of things and refrain from investigating and discussing these laws; that is called the conducts of Boddhisattvas.

Boddhisattva does not serve, not court, not wait upon kings, princes, persons of another sect, Karakas, Parivragakas, Agivakas, Nirgranthas, persons passionately fond of fine literature, adepts at worldly spells, votaries of a worldly philosophy, Kandalas, Jugglers, vendors of pork, poulteriers, deer-hunters, butchers, actors, dancers, wrestlers, others flock for amusement and sport, and monks, nuns, lay devotees, male and female, who are adherents of the behicle of disciples,--Do not approach them. Keep no intercourse with them, unless from time to time to preach the truth to them they come to him and that freely. This is the proper sphere of a Boddhisattva.

2. The Boddhisattva looks upon all laws of things as void; he sees them duly established remaining unaltered, as they are in reality, not liable to be disturbed, not to be moved backward, unchangeable, existing in the highest sense of the word, escaping explanation and expression by means of common speach, no void, not existence, not expressible in words, In this way, the Boddhisattva constantly views all laws. This is the second proper sphere of a Boddhisattva.

3. The Boddhisattva who keeps this Lotus of Truth, is not envious, not false, not deceitful; he does not speak disparagingly of other adherents of the vehicle of Boddhisattvas, nor defame, nor humble them. He does not bring forward the shortcomings of the adherents of the vehicle of disciples nor of those of the vehicle of pratyckabaddhas. He does not say: You are far off from supreme, perfect enlightenment; nor does he show any delight in dispute about the laws. He never abandons the strength of charity toward all beings. In respect to all Tathagata he feels as if they were his father, and in respect to all Boddhisattvas as if they were his masters,--when he preaches the law he preaches no less and no more than the law. This is the third conduct of Boddhisattvas who expound this Lotus of Truth after the extinction of Tathagata at the end of the time, when the

true law is in decay.

4. The Boddhisattva should live as far as possible away from laymen and friars, and lead a life of charity. He must feel affection for all beings who are striving for enlightenment and therefore, make this refrection.--To be sure they do not understand the skillfulness and the mystery of Tathagata, nor understand this Sutra of the Lotus of Truth, therefore, he must attained his supreme perfect knowledge and powerfully bend it to the mind of every one. This is the fourth conduct.

Professor Anesaki said:

"There are two methods for promulgation of the Lotus of Truth, one is the way of vigorous, palemic, repressive, aggressive methods of promulgation, and another is the way of the pacific self-training, the gentle, persuasive method or the peaceful training in the meditation and watchfulness over self."

Professor Shimigu said:

There are two methods of preaching the Lotus of Truth,--the repressive and persuasive, and Chapter XIII. indicates the persuasive method or negative method of promulgation after death of Buddha, Tendai only used the persuasive method, but not aggressive method. Nichiren used both aggressive and persuasive, according to the occasion,

but especially he used the aggressive method, therefore, "The repressive and persuasive, together these are the Lotus of Truth.

Chap. XIV. Issuing of Boddhisattvas out of Earth--Truth of Primeval relationship especially Truth of primeval disciples and children.

"The multitude of Bodhisattvas, who had flocked from other world, said: If the Lord will allow us, we also would, after the extinction of the Lord, reveal the Sutra of the Lotus of Truth in this Saha-world, we would read, write, worship it, and wholly devote ourselves to the Lotus of Truth.

The Lord said: Nay, young men of good family, why should you occupy yourselves with this task?

No sooner had the Lord uttered this world than the Saha-world burst open on every side, and from within the clefts arose many hundred thousands myriads of kotis of Bodhisattvas with gold-coloured bodies and thirty-two characteristics, signs of a great man, who had been staying in the element of ether underneath the great earth,--The four Bodhisattvas who are the chiefest of the great host of Bodhisattvas, those are named Visista-caritra (eminent or superior conduct), Ananta-caritra (endless conduct), Visuddha-caritra (correct conduct), Sapratishthita-caritra (very steady conduct).

The Lord said: These Bodhisattvas, at the end of period, after my extinction, shall keep, read, proclaim this Sutra of the Lotus of the perfect truth.

Then the Boddhisattva maitreya, and other the multitude of Boddhisattvas have questioned the Lord about the matter.

The Lord pronounced: Never have any doubt, for I shall strengthen you, I am the leader who speaketh infallible truth, and my knowledge is unlimited. These Boddhisattvas, so innumerable, whom you never saw before, who just now have issued from the earth have I roused, excited, fully developed to supreme, perfect enlightenment in this world. I have, moreover, fully matured, established, confirmed, instructed, perfected these young men of good family in their Boddhisattva-ship, and those Boddhisattva, occupy in this Saha-world the domain of the ether element below. These young men of good family find their luxury in their pleasure of the Lotus of Truth and apply themselves to Buddha's knowledge, and have progressed in knowledge for many kotis of aeons. It is I who have brought them to enlightenment, and it is my field that they have their abode; These Boddhisattvas are my sons. All have devoted themselves to a hermit life and are assidoons in shining places of bristles. They dwell in the domain of ether in the lower portion of field, those heros are striving day and night to attain superior knowledge, and these serene sages preach the law. Since the time when I reached the superior enlightenment, at the town of Gaya,

at the foot of the tree, I have brought to all of them for superior enlightenment. Verily I have reached superior enlightenment, and it is by me alone that all have been brought to maturity.

The Boddhisattva maitreya and the numerous hundred thousands of myriads of Boddhisattva were struck with wonder, amazement and suprise: and asked: How is it possible that within so short a moment, so many Boddhisattvas have been made fully ripe to reach supreme perfect enlightenment. How then, O Lord, has the Tathagata, after he left, when a prince royal, Kapilavastu, the town of Sakyas, arrived at supreme, perfect enlightenment, on the summit of the terrace of enlightenment, not far from the town of Gaya, somewhat more than forty years since, O Lord?

Professor Shimizu said:

The first grand division of the book closes with Chap. XIII. which is the revelation of the Sole road, mutual participation, Buddha-nature of all being to be realized after the fulfilment of Boddhisattvaship.

The second grand division of the book opens with Chap. XIV, which is the revelation of the eternal, primeval relationship between all beings and the eternal Buddha Sakyamuni, primeval relitionship, primeval Buddha-nature of all beings to be realized from the present to the future

in this world by the realizing the Boddhisattvaship.

The primeval, eternal Buddha means that historical personality of Sakyamuni is the perfect manifestation of the eternal Buddha, who arrived to the Supreme, perfect enlightenment at the eternal past. This primeval, eternal Buddha manifests himself on this Saha-world from all eternity, as he manifested himself as Sakyamuni in Indea, for the sake of ~~led~~ lead his primeval disciples and sons to the supreme enlightenment. The primeval, eternal Buddha is in distinction from Sakyamuni of historical manifestation, but without Sakyamuni Buddha of historical manifestation, there is no eternal Buddha, because historical Sakyamuni is the complete manifestation of the eternal Buddha, therefore it should be called the eternal Buddha Sakyamuni, and another name of the eternal Buddha Sakyamuni is the Lotus of the perfect Truth.

All beings are the primeval disciples and the primeval sons of the primeval Buddha Sakyamuni. All human have exist from all eternity, and have always been the disciples and sons of the eternal Buddha Sakyamuni. The eternal Buddha is the master who teaches his disciples and the eternal Buddha is the father who gave birth to all his children from all eternity.

At the eternal (no beginning) past, Sakyamuni

arrived at the Supreme, perfect enlightenment, in other world he realized the Buddhahood at the primeval past in this world as he realized Buddhahood under the tree in the present, after that period this Buddha is always revealing himself in this world and engaging to instruct all human beings to arrive the perfect enlightenment or to realize the Buddhahood and brought them to all of them for superior enlightenment, therefore, he said: Since the time when I reached the superior enlightenment, I have brought to all of them for superior enlightenment or to Buddha." These Boddhisattvas out of earth (all existence or all human beings) are my own sons (children of Buddha).

Sakyamuni Buddha is the primeval eternal Buddha and all existence (the universe or world) and all human beings are the primeval children of Buddha, therefore, all human beings have the primeval nature of Buddha to be realized or the children, human are able to become the Father Buddha and the universe or world have the primeval nature of Buddha-field to be realized ~~ex~~ in this Saha-world, there will be realized the kingdom of Buddha, therefore Buddha said: These saints have appeared out of earth, they dwell in the domain of ether in the lower portion of this world or they occupy in this Saha-world.

In this conception there are produced the truth of

oneness of Buddha, all persons and the universe.

The truth, mentioned above, is called the truth of the primeval relationship between us and the eternal Buddha or the truth of the eternal, primeval Buddha Sakyamuni or the truth of the primeval disciples and children, or the primeval Buddha-nature of all beings and the world or the truth of oneness of Buddha, all souls and the world, or the truth of particular and the universe or the truth of the eternal life, but in short these are called the eternal Buddha an eternal relationship, and Nichiren called this eternal relationship the Lotus of the Perfect Truth. "Myo-ho"

Issuing of Boddhisattva out of earth of Chap. XIV. especially reveals the truth of the primeval disciples, therefore, this chapter should be read from the Chapter XV. the eternal life of Buddha. By both chapters the Lotus of Truth of eternal relationship will be accomplished.

'Boddhisattva out of earth,' this appocaliptic figure is symbolical representation of all human beings, and 'supreme perfect enlightenment' means the concicusness of the truth of eternal relationship, and realization of the primeval Buddha-nature, there is no other special wisdom or reasons.

The Lotus of Truth of the "primeval relationship" is the foundation of the other truths of Lotus. This is the standpoint of Nichiren, but the Lotus of Truth of "mutual

participation" is the foundation of Tendai's doctrine.

The graphic representation of the supreme being is the symbolical representation of the Lotus of Truth of 'primeval relationship' and the Holy place is the central seat for the promulgation of the Lotus of Truth of primeval relationship, therefore, the follower must worship the Supreme Being and utter the Sacred Title and establish the Holy place.

Every other truths of Lotus as Boddhisattvaship and Sacrificial service, the law of Karma, are produced from the Lotus of Truth of the primeval relationship."

Chap. XV. Duration of Life of the Tathagata--Truth of primeval relationship, especially Truth of primeval master and father.--Truth of Eternal Buddha Sakyamuni.--Truth of oneness of fulfilment and of middle path.

"Thereupon the Lord addressed the entire host of Boddhisattvas: Trust me, believe in the Tathagatas speaking a veracious word, Listen then: Now has the Lord Sakyamuni, after going out from the home of Sakyas, arrived at supreme, perfect enlightenment, on the summit of the terrace of enlightenment at the town of Gaya. But the truth is that many hundred thousands myriads of kotis of aeons ago I have arrived at supreme, perfect enlightenment.

By way of examples, let these be the atoms of the world; let there exist some man who takes one of these atoms of dust and then goes in an eastern direction fifty hundred thousands of myriads of kotis of worlds on, there to deposit that atom of dust, let in this manner, the man carry away from all those worlds the whole mass of earth, and in the same manner, and by the same act as supposed, deposits all those atoms in an eastern direction, no would you think that any one should be able to imagine, count the number of the worlds? Again that man made those numerous worlds, in the atoms of dust, those atoms are innumerable.

Thus there are hundred thousands myriads of kotis

of aeons ago, innumberable years ago, I have arrived at supreme, perfect enlightenment. From that moment, I began preaching the law to creatures in this Saha-world and in hundreds thousands of myriads of kotis of other worlds.

Once in the past, between the primeval past and the present, I have been born in this world, and after going out of the home, arrived at the supreme perfect enlightenment and became a Tathagata Dapanpara, and considering the difference of faculty of creatures, skillfully preached the Lotus of Truth and revealed the death. But it was not real death, but only skillfulness to direct the disciples (there is no birth,nor lately arriving at perfect enlightenment under the tree nor death, He arrived to supreme, perfect enlightenment at the primeval past and his life is eternal and He is always manifesting himself in this world to direct all creatures and show birth and death for the Tactfulness.)

Tathagata delivers the words on behalf of the education of creatures, either his own appearance or under another's, either on his own authority or under the mask of another. All that the Tathagata declares, all those Sutras spoken by the Tathagata are truth. There can be no question of untruth from part of the Tathagata in this respect. For the Tathagata see the triple world as it really is: It is

not born, it dies not, it is not conceived, it spring not into existence; it moves not in a while, it becomes not extinct. It is not real nor unreal; it is not existing, nor non-existing; it is not such, nor otherwise nor false. The Tathagata sees the triple world, not as the ignorant, common people. In that respect any word that Tathagata speaks is true, not false. In order to produce the roots of goodness in the creatures, who follow different parents and behave according to different nations, he reveals various sutras with various principles.

(The Tathagata who so long ago was perfectly enlightened and Tathagata is the everlasting being and Tathagata always is manifesting himself at the various appearances, in this Saha-world and preaching the various truths and at last he preaches the Lotus of the Perfect Truths and at last he announces the final extinction, but Tathagata is the eternal master and Father. Why does he announce the final death? Because the disciple does not firmly rooted the goodness and they are unholy, by too often seeing the Tathagata and thinking: 'Tathagata is always staying'. In consideration of which the Tathagata announces the final extinction though he himself does not become finally extinct. Therefore, the final extinction is Tactfulness, but not real.)

In order to set forth this subject more extensively

the Lord uttered the following Stanzas:

1. An inconceivable number of thousands of kotis of aeons, never to be measured, is it since I reached the superior enlightenment and never ceased to teach the law.

2. I roused many Boddhisattvas and established them in Buddha's knowledge. I brought myriads of beings to full ripeness in many kotis of aeons.

3. I show the place of extinction. I reveal to all beings a Tactfulness to educate them. I do not become extinct at the time, and in this very place, continue preaching the law.

11. When creatures behold this world and imagine that it is burning, even then my Buddha-field is teeming with heavenly person.

12. They dispose of manifold amusements-pleasure gardens etc. This field is embellished by hills of gems and by trees abounding with blossoms and fruits.

3. Aloft gods are triking musical instruments and pouring a rain of mandaras--upon the disciples and other sages who are striving after the enlightenment.

14. So in my field here, everlastingly; but others fancy that it is burning, in their view this world is most terrifying, wretched, replete with number of woes.

15. But when mild and gentle beings are born in this world of men, they immediately see me revealing the

law.

21. So am I the father of the world, Healer, protector of all creatures.

23. Then I who know the course of the world, declare: I am so and so consider: How can I incline them to enlightenment? How can they become partake of the Buddha-law?

Professor Kazama, the president of University of Ritsho, said: Buddha revealed his eternal life and there was appeared the eternal Buddha Sakyamuni. This eternal Buddha arrived at the supreme perfect enlightenment at the primeval past that means ' no ~~end~~ beginning.' Therefore Buddha said: 'Truth is that many hundred thousands myriads of kotis of aeons ago I have arrived at supreme, perfect enlightenment.'

This eternal Buddha Sakyamuni is always manifesting in this world to bring all creatures and human beings to the supreme perfect enlightenment and he never ceases to teach the truth from all eternity. But he reveals birth and death from the principle of Tactfulness, therefore, he said: 'I am everlasting without being extinct' 'I never cease to teach the truth' 'but I announce the final extinction, though I do not become finally extinct on behalf of those who have to be educated.'

Professor Anesaki said:

The Buddha who was born and is going to die, or to disappear from among mankind, is but a manifestation, and his apparent death is in order to dispel the disciples' vain hope of having his earthly manifestation with them forever. Neither is birth the beginning, nor death the end of life; the true life extends for beyond both of these commonly assumed limits. And this Chapter is climax of Lotus of Truth.

Professor Kazama said:

"The Truth is that many hundred thousands myriads of kotis of aeons ago I have arrived at Supreme, perfect enlightenment" means Sakyamuni Buddha and all human beings and the universe, these three are oneness and united oneness is eternal and its nature is perfect one, happiness, purity, righteousness. Therefore that means all human being is perfect, happy and righteous from all eternity. This world is perfect, happy and righteous from all eternity, Buddha is perfect, happy and righteous from all eternity, therefore 'I have arrived at supreme, perfect enlightenment' means 'I was or am the perfect, happy and righteous one from all eternity' or 'I am a Buddha from all eternity'. 'This world is a Buddha-field from all eternity.' Therefore Chapter XV. is the revelation of the primeval Buddha-field nature of the Saha-world. Therefore

Buddha said: when 'creatures behold t is world and imagine that it is burning, even then my Buddha-field is filled with heavenly persons and by trees abounding with blossoms and fruits. This truth of oneness of Buddha, human and world is the fundamental religious philosophy of Lotus of Truth.

This Lotus of Truth of oneness came from the primeval relationship between us and the eternal Buddha. Eternal Buddha is father and human being is the children, therefore, children and Father is one its nature therefore, Buddha said 'I am the father of world.'

Professor Shimizu said:

The eternal Buddha manifest himself in the Six ways of appearances and teaches various truths and the perfect truth. 'his own appearance' means Sakyamuni, 'appearance under another' means the manifold Teachers of the world, therefore, the various religious leaders of the world are the manifestation of the eternal Buddha and their truths are a part of the Lotus of the perfect Truth. This is the Lotus of Truth of fulfilment of all religious leaders and their teachings.

Professor Tanabe said:

'It is not real nor unreal; it is not existing, nor non-existing' is the Lotus of Truth of middle path. 'It is not existing but existing' means individual is not eternal

but universal individual is eternal within birth and death.

Chap. XVI. Of Piety--Truth of comprehension by the faith, and truth of oneness of three.

"While this exposition of the duration of the Tathagata's life time was being, innumerable creatures profited by it.

Then the Lord addressed: In hearing the exposition of the eternal life of Tathagata, Boddhisattvas, have acquired the faculty to acquaintance in the law that has no origin and obtained Dharani etc.

Maiteya uttered: Wonderful is the truth, that we never heard before!

The Lord addressed: A single thought of trust or put belief on the truth of the eternal life of Tathagata is more the accumulation of merit than the merit of practising the five perfections of virtue (Paramitas), to wit, perfect charity, perfect morality, perfect forbearance, perfect energy, perfect meditation of Boddhisattvaship.

The Lord uttered: The Truth of the eternal life of Tathagata, keep it in memory! Read! Comprehend! or preach it! Write it! Worship it! It will produce far greater accumulation of merit.

The Lord said: Those who believe in the duration of Tathagata's life, may be deemed the following. They will behold me teaching the truth here on the gridhrakuta

surrounded by a host of Boddhisattva and of disciples. They will behold here my Buddha-field in the Dana-world, consisting of lapis lazuli and forming a level plain; forming a chequered board of eight compartments with gold threads; set off with jewels trees. They will behold the towers that the Boddhisattvas use as their abodes.

The Lord said: One who keeps the Lotus of Truth and teaches it, by charity, morality, forbearance, energy, meditation, or wisdom, will produce a much greater accumulation of merit.

Professor Shimizu said: The follower of Nichiren should put faith on the truth of eternal relationship between us and the eternal Buddha, by the faith they are able to comprehend the contents of the Lotus of Truth and by the comprehension they should preach it. Without faith there is no comprehension. Faith is the root and comprehension and preaching is the fruits of faith. The comprehension by wisdom is impossible. The comprehension by faith and preaching is the Lotus of Truth.

Professor Tanabe said:1.Single belief on the eternal life of Tathagata is more valuable than that of practice of Six Paramitas, The truth of faith is the Lotus of Truth. 2. Faith, reac, preach the truth of eternal life of Tathagata! it is the Lotus of Truth. 3. Eternal Buddha Sakyamuni is

always preaching the Lotus of Truth and this Saha-world is the Buddha-field of righteousness and happiness in its primeval nature and all human beings are primeval Buddha of righteousness and happiness. The follower of Nichiren should believe these three truths and should realize the primeval nature of Buddha and Buddha-field. This truth of oneness of three by the virtues of Paramita, it is the Lotus of Truth.

Chap. XVII. Meritoriousness of joyful acceptance.--Truth of joyful acceptance and preaching the Lotus of Truth.

"If any one, after the extinction of Tathagata, hears the Lotus of Truth and joyfully accepts it and he again preach it to another, and so on in succession until a number of fifty is reached and the fiftieth person to hear and joyfully accept it."

Professor Isona said: All the followers of Nichiren should joyfully accept the Lotus of Truth and preach it to others and so on. The truth of joyful acceptance and promulgation is the Lotus of Truth, for the sake of realization of Buddha-nature and Buddha-field.

Chap. XVIII. Advantages of a Religious Preacher.-- Truth of primeval perfection of six organs.

"The Lord then addressed the Boddhisattva Satacamitabhyuka: Any one, who shall keep, read, comprehend, write, and preach the Lotus of Truth (of the eternal life of Tathagata), shall obtain the perfect qualities of six organs, of the eyes, of the ears, of the nose, of the tongue, of the body, of the mind."

Professor Tanabe said: "obtain the perfect qualities of six organs" means the believer of Lotus of the Truth of the eternal life of Tathagata, will comprehend himself that his eyes, ears, nose, mouth, body, and mind is the primeval perfect being, in short without his body and mind there is no other perfect being, because he is the primeval children of the eternal Buddha. The primeval perfection of six organs is the Lotus of Truth.

Chap. XIX. Sadaparibhuta.--Truth of 'constantly revering.'

"The Lord said: At the past, when I was a monk, called Sadapaributa. He would approach to other monks and nuns, and say: I never am to condemn you, for you observe the course of learning to the supreme enlightenment. Thus he always utter the word: I respect you because your conducts are Boddhisattvas 'conducts' to realize Buddha-hood, approaching to other monks and nuns, therefore, they abused him and called him 'constantly revering.'

The professor Tanabe said:

A monk, Sadaparibhuta, used to salute every person he met as a future Buddha, because all person is the primeval Buddha and they are able to realize Buddha-nature in the Buddha-field in the future, and perfect realization of Buddha-field will be realized at the universal perfection but not at the individual perfection, therefore, must preach. The primeval nature of Buddha, and of promulgation of it are the Lotus of Truth.

Chap. XX. Transcendent power of the Tathagata or Mysterious power of Tathagata--Truth of the consumation of all truths and mysterious powers, and truth of intrusting the Lotus of Truth to Visista-caritra.

"Thereupon those hundred thousands myriads of kotis of Buddhisattvas who had issued from the gaps of the earth all stretched their joined hands toward the Lord and said: O Lord we will promulgate the Sutra of the Lotus of the mysterious Truth, after the complete extinction of the Tathagata, at the evil age of the later day. Thus they made a vow.

Then the Lord addressed the Boddhisattva Visista-caritra, followed by a great troop of Boddhisattva-out-of-earth. Very well; so you should do; Inconceivable is the power of Tathagata. I might go on for hundred thousands of myriads of kotis of aeons, explaining the manifold virtues of this Sutra of the Lotus of the Perfect Truth, through the different principles of the truth. In this the Sutra of the Lotus of the perfect truth I have succinctly taught all Buddha's truth, all the superiority, all the mystery, all the profound condition of Buddha, all the mysterious power, therefore, you should, after the complete extinction of the Tathagata, keep, read, comprehend, worship, and promulgate the Lotus of Truth.

Professor Simizu said: The Lotus of the Perfect Truth contains all the truths and all the mysterious powers of Tathagata. Thus the consumation of all the truths and mysterious powers are the Lotus of Truth. And this Lotus of Truth was trusted Boddhisattva visista-caritra and Boddhisattva out of earth, to keep and promulgate, after the extinction of Tathagata, at the evil age of the later days, therefore the follower of Nichiren, should realize a vow of visista-caritra by keeping and preaching, This trusting to visista-caritra is the Lotus of Truth.

Chap. XXI. Spell.--Truth of vow of Protection.

"Then the Boddhisattva Bhaishagyaraga, said: To those who keep the Lotus of Truth, we will give the tahimanis words for guards, defence and protection.

The Boddhisattva Pradanasura said: I also O Lord, will, for the benefit of such preachers, give them talismanic words for the benefit and protection of these preachers.

Virudhaka, another of the four rulers said: I also, will pronounce talismanic words, to guard, defend, protect the preacher of the Lotus of Truth.

Thereupon the giantesses, called Lamba, vilam, Kutandanti, Pushpandanti, makutandanti, kesini, akala maladhari, Kunti, Sarvasattvagahari and Herit, all with their children went up to the place where the Lord was and said: We also, O Lord, will afford guard, defence and protection to preachers of the Lotus of the perfect Truth.

Professor Isono said: Many attendants on the congregation of Vulture Peak, made a vow to protect the preacher of the Lotus of the Perfect Truth. These various protectors are manifestation of the one eternal Buddha, therefore the follower must believe the protection of the preacher by the one eternal Buddha, The faith on the protection is the Lotus of Truth.

Chap. XXII. Ancient Devotion of Bhaishagyaraga.--Truth of self-sacrifice, of saving power, of medicine-like power of the Lotus of Truth and Truth of universal promulgarion of it at the fifth five hundreds.

"Lord said: In the past, the Boddhisattva Sarvasattvaprya-darsana, he made his vow and thereafter burnt his own body, with the object to worship the Tathagata and the Sutra of the Lotus of the Perfect Truth,--that Lord exclaimed: Well done, well done, that is the real worship of Tathagata, the real worship of the truth, the sacrificing one's own body is the most distinguished worship of the Truth, and Boddhisattva Sarvasattvapryadersana of the past was the Boddhisattva Bharashagyaraga of the present.

Lord said: The Sutra of the Lotus of the Perfect Truth saves all beings from all fear, delivers them from all pains, delivers them from all evils, extripates all diseases.

And Lord said: The Sutra of the Lotus of the Perfect Truth will be promulgated throughout the Gambudripa, in the fifth five hundreds after the extinction of Tathagata.

Lord said: The Lotus of the Truth is to be like a medicament for sick and suffering creatures in Gambudripa. No sickness shall overpower him who has heard this Sutra of the Lotus of Truth, no decrepitude, no untimely death."

Professor Oka said: Self-sacrifice for the Lotus of Truth and righteousness is the Lotus of Truth, and mysterious saving power of evil and suffering or the mysterious redemptional power of the Lotus of Truth is the Lotus of Truth. And the universal promulgation at the fifth five hundreds, is the Lotus of Truth and Lotus of Truth contains the power of medicine-like for sick, it is the Lotus of Truth. The follower of Nichiren should believe the Lotus of Truth, mentioned above.

Chap. XXIII. Gadgadasvara--Truth of 'mutual participation.'

"The Lord said: Now Boddhisattva Gadgadvasa preaches this Sutra of the perfect Truth under the many shapes he assumes: Under the shape of Brahma or under the shape of Indra, or under the shape of Siva, of Kubera, or under the shape of a sovereign, or under the shape of duke, or under the shape of monk or under the shape of man, or under the shape of male lay devotees, or under the shape of a female devotees, or under the shape of chief wife or under the shape of a boy, or under the shape of a girl, or under the shape of a goblin, or under the shape of a demon, or under the shape of kimnara, or under the shape of a great serpent, or under the shape of hells, or under the shape of Boddhisattva, or under the shape of a disciple, or under the shape of pratyekabuddha or under the shape of Tathagata.

Professor Tomita said: Manifold shapes of Boddhisattva godgadasvara indicates the truth of mutual participation, all human being is the primeval Buddha and this primeval Buddha has ten existences in their mind and body. For example, if the person is angry his mind and his eyes are the mind and body of Aura. If he give the charity to the poor person then his mind and body are that of Buddha. Thus every

person has ten existences in their body and mind. It is the truth of 'mutual participation' what is the difference between the truth of 'mutual participation of Nichiren and that of Tendai? Truth of 'mutual participation of Tendai is that human being, who is different from Buddha, has the ten existences, but that of Nichiren is that human being, who is same with Buddha, has ten existences, therefore the former means that human being of evils has the nature of Buddha but the later means that human beings of perfect goodness of Buddha has the nature of Hells. Therefore Tendai's mutual participation means "from cause to result" but Nichiren's mutual participation means 'from the results to cause.'

Chap. XXIV. All sided one.--Truth of moral life and moral preaching through compassion.

"The Lord said: If they hear the name of the Boddhisattva Avalokituva they will be released fr m that mass of trouble or they will be delivered from that of fire or they will be released from punishment of executioners, if all of you, announce, with one voice, the name of Boddhisattva Avolokitesvara, the giver of safety, then you shall be delivered from the danger of robbers. After the adoration to Boddhisattva avolokitesvara they will be freed from the impulse of impure passion or from the impulse of hatred will, or from the infatuation.

If a woman, desires of male offering or a daughter, adores the Boddhisattva Avolokitesvara, she shall get a son or a daughter.

The Boddhisattva Okahayamati took from his neck a pearl necklace and presented it to Boddhisattva Avalokitesvara, with words: Receive from me this decoration of piety. But he would not accept it. Then the Boddhisattva Akihayamati said: Out of compassion to us, accept this pearl necklace."

Professor Sinon said: The Boddhisattva Avolokitesva is not mercy god without ourselves. The follower of Nichiren should be Boddhisattva Avolokitesva. The follower should endeavour to save all human beings from the troubles, evils of fire, from the punishment of execution, from the

danger of robbers, from the impulse of impure passion or of hatred will or of infatuation. Such moral life and preaching the morality to save others is the Lotus of Truth, 'Compassion' is most valuable truth of Lotus.

Chap. XXV. Conversion of Tubhavnusha.--Truth of the blossom of glomerated fig-tree.

"Lord addressed: At the past epooh, there appeared in the world a Tathagata, named 'Thunder-voice,' at that time there was a king Subhavynsha. That king had a wife called Vimaladatta and two sons called Vemalagrbha, and Vemalanetra.

These two boys, who possessed the mysterious power and wisdom, applied themselves to the course of duty of Boddhisattva, to the perfect virtues (paramitas) of almsgiving, morality, forebearance, energy, meditation, wisdom, and skillfulness; They were accomplished in benevolence, compassion, joyful sympathy and indifference.

Now at that time said Lord preached the Sutra of the Lotus of Truth. The two young princes went to their mother and said: we shall like to go and to hear the Lotus of Truth. Whereupon their mother said: Your father favours the Brahmans, therefore, you will not obtain the permission to go. Well young sons, out of compassion for your father, display some miracles. On that account grant you permission of going.

Immediately the young princes rose into the atmosphere to a height of seven tall trees and performed other miracles. Whereby their father, the king Subhavyusha was

converted.

The two young princes said to their parent, pray, father and mother, 'you also go together with us to the Lord and to hear the Sutra of the Perfect Truth, for the appearance of the Buddha is rare to be met with as the blossom of glomerated fig-tree, as the entering, of tortoises neck into the hole of the yoke formed by the great ocean.'

Then they went to the Lord and heard the Sutra of the Lotus of Truth and obtained the accumulation of merit of keeping and preaching of it.

Professor Taki said: The appearance of the Buddha is rare and the revelation of the Lotus of the Truth is are as the blossom of Udonge and as the entering of tortoises neck into the hole of yoke on the great ocean, therefore, the follower should keep and preach the Lotus of Truth, it is the Lotus of Truth.

Chap. XXVI. Encouragement of Samantabhadra.--Truth of Four qualities and universal promulgation.

"Thereupon the Boddhisattva Samantabhadra, in the East world, arrived at this Saha-world, and he went up to the place of the Lord on the Vulture Peak and said: I have come hither, O Lord, to hear the Sutra of the Lotus of Truth.

The Lord spoke to him: This Sutra of the Lotus of the Perfect Truth shall be instrusted to a female if she be possessed of four qualities--shall stand under the superintendence of the Lord Buddha; she shall have planted good roots; she shall keep steadily to the mass of disciplinary regulation, she shall in order to save creatures, have the thoughts fixed on supreme perfect enlightenment.

Then the Boddhisattva Samantabhadra said to Lord: At the end of time in the fifth five hundred of years after the death of Lord, I will protect the monks who keep the Sutra of the Lotus of Truth, I will take care of their safety and the Sutra of the Lotus of Truth may spread in Gambudripa."

Professor Machizuki said; The four qualities should be possessed by all the followers. This four qualities to worship Buddha Sahyamuni of eternity. 2. Moral life. 3. Law of Karma etc. 4. Primeval Buddha-nature of human

and primeval Buddha-field of the Saha-world. This four qualities is the Lotus of Truth. And universal promulgation at the evil age, in the fifth five hundred of years after the death, it is the Lotus of Truth.

Chap. XXVII. The period.--Truth of fulfilment of vow.

"Thereupon the Lord Sakyamuni, rose from his pulpit, collected the Boddhisattvas and spoke: Into your hand, I transfer and transmit, entrust and deposit this supreme, perfect enlightenment. Ye do your best that it may grow and spread. Receive it, keep, read, teach, promulgate, and preach it to all beings.

The Boddhisattva filled with delight and with a great respect they lowered, bent toward the Lord and spoke: We shall do, O Lord, we shall fulfil the command of all Tathagata.

Professor Toki said: The followers of Nichiren was intrusted the Lotus of Truth to keep and preach it and they made vow at the Vulture Peak, therefore, they should fulfil the vow by keeping and preaching. The fulfilment of vow is the Lotus of Truth.

Chapter III.

The works of Nichiren, The Three Great Mysteries.

L. The Introduction.

1. The relation of One Great Mystery to Three mysteries.

The graphic representation of the Supreme Being is the symbolical representation of the Lotus of the Perfect Truth as the object of religious worship. The uttering the Sacred Title is the most simple method of the meditation of the Lotus of the Perfect Truth as the religious ritual. The Holy place is the central seat of the promulga tion of the Lotus of the Perfect Truth as the religious method of promulgation.

The Sacred Title was uttered by Nichiren for the first time on the hill of Kiyomizu (4th m. 24th day; May 17, 1253).

The graphic representation was made and worshipped by Nichiren for the first time at the island of Sado (7th m. 8th day, August 21, 1273)

The Holy place was established by Nichiren for the first time at the mountain of Minohu (5th m. 17th d.; June 22, 1274)

The Supreme being, the Sacred Title, the Holy place were produced from the nature of religious philosophy and

religious ethics and religious experience, and especially Nichiren made the philosophical religion of the Lotus of Truth into the practical religion of the Lotus of Truth by the Three great mysteries.

The Three great mysteries are philosophical, religious, ethical, and practical, because the graphic representation is the symbolical representation of the metaphysical truth as the primeval Buddha nature of human beings and the world: therefore, it is philosophical, and it is the symbolical representation of the religious Truth as the everlasting relationship between the human beings and the eternal, personal Buddha (one kind of personal deity); therefore it is mystic and religious as the Law of Karma, therefore it is ethical. It is the symbolical representation of the truth of religious experience as the truth of the reincarnation of the Boddhisattva Visista-caritra in Nichiren through the four great persecutions, and it is so simple and concrete that even the least intelligent might be inspired and moved by it, therefore, it is practical. And other two great mysteries,--the Sacred Title and the Holy place are revealed by the same purpose.

Nichiren proclaimed the Sacred Title at the outset of his ministry; and he had furnished the object of worship by making the graphical representation of the Supreme Being

at the climax period of his religion at the exile of Sado, and he prepared or established the central seat of his religion for the promulgation at the future at the retirement of Minohu. These three instruments of his propaganda and religious worship were called the "Three great mysterics" or "One great mysteries" because the graphic representation of the Supreme Being is the symbolical representation of one great mystery of Lotus of Truth and the Sacred Title contains one great mystery of the Lotus of Truth and the Sacred Place is the central seat of the promulgation of one great mystery of the Lotus of Truth, therefore, Lotus of Truth is one great mystery, the Supreme Being, the Sacred Title, and Holy place is not needed without one great mystery of Lotus of Truth. Therefore, we can illustrate the relation between one great mystery and three mysteries as follows:

The Lotus of the Perfect Truth (One great mystery)	(The graphic representation of the Supreme Being.
	(The Sacred Title.
	(The Holy Place
	(Three mysteries)

Nichiren proclaimed this trinity for the first time in the first essay written after his retirement "Three great mysteries."

The promulgation throughout the universe.

Nichiren said in the essay on the quintessence of the Lotus of Truth (works pp. 1035-1045) "The sages, Visista-caritra and others, will appear and establish the three gateways to the truth of the primeval Buddhahood--The Supreme Beings of the graphic representation; the Sacred Title and the Holy see of the Catholic Church of Buddhism, then throughout the universe the three mysteries of the Lotus of Truth will be prevailed by them. That mysteries had not been revealed, during the more than two thousands years since Buddha's decease, it is naught else but the supreme Being (Honzon); the Sacred Title (Daimoku) and the Holy see (Kaidan) all according to the truth of the primeval Buddhahood.

2. The graphic representation of the Supreme Being.

The graphic representation of the Supreme Being is the symbolical representation of the Lotus of the Perfect Truth as the religious object of worship. It was called "Honzon" in Japanese or "Mandara" and it was made and worshiped, for the first time by Nichiren, at the island of Sado, August 21, 1273. Nichiren said "This is the great mandala which has never before appeared throughout the whole Jamba-dripa, during the two hundred and twenty and more years elapsed since Buddha's decease." He had simplified the Lotus of Truth in the essay of "the spiritual introspection of the Supreme Being and "opening eyes and other essays, and then he again simplified the Lotus of Truth which is simplified in the various essays, by the graphic representation of the Supreme Being and made it the religious object of worship. Nichiren said "That mystery had not been revealed, during the more than two thousands years since Buddha's decease. It is naught else but the supreme Being (Honzon), the Sacred Title (Daimoku) and the Holy Place (Kaidan), all according to the truth of the primeval Buddhahood." Thus the supreme Being is the great mystery and the essence of the Lotus of Truth, and the professor Anesaki said "It is philosophical, ethical, mystic, religious, experiencial, and practical one."

The modern followers of Nichiren, at every family, at school and university of Nichirenism and at every temple, they are used to hang up the graphic representation of the Supreme Being on the walls of the room or in the Shrine or at the Sacred Place of Temple. And every morning and evening, they worship it, joining their hands, and uttering the Sacred Title and reading the scripture of the Lotus of perfect Truth, and works of Nichiren, and praying something,(valuable or unvaluable, desirable or undesirable)

Nichiren said: "The august tale of the Supreme Being is this: The heavenly Shrine is floating in the sky over the Saha-world (a name for the world as the abode of mankind) ruled by the primeval master, the Lord Buddha, In the Shrine is seen the Sacred Title of the Lotus of the perfect Truth, on either side of which are seated the Buddha Sakyamuni and Prabhita-ratna, and also on the sides at a great distance, the four Boddhisattvas leaders, the Visista-caritra and others, the Boddhisattvas, like Manjuari and Maireya are seated farther down, as attendants of the former, while the innumerable hosts of the Boddhisattvas, enlightened by manifestation of Buddha, sit around the central group, like a great crowd of people looking up toward the court nobles surrounding the throne". In the graphic representation of this scene, Nichiren makes place for all other kinds

of beings, men, and gods, spirits and demons, all surrounding the central sacred Title of the Lotus of Truth.

Thus the graphic representation of the Supreme Being, is the graphic representation of the scene of the preaching of the scripture of the Lotus of Truth or the condition of the congregation which are written at the Scripture of the Lotus of Truth, therefore, from it the various truths of Lotus flow out. And the graphic representation is the simple consumation of the Lotus of truths--philosophical, religious, moral, mystic, of religious experience.

3. The Sacred Title.

The essay of thankfulness.

"All persons should utter the Sacred Title, the intelligent person should utter "Namu-myoho-renge-kyo, namu-myoho-renge-kyo" and also the unintelligent person should utter the Sacred Title, every morning and every evening and every occasion, toward the graphic representation of the Supreme Being, and all the person should give up other religious rites. And uttering the Sacred Title toward the Supreme Being is only one religious rits. "The uttering the Sacred Title which has never before revealed throughout the whole Jumbu-dripa, during the two thousand two hundred and twenty and more years since Buddha's decease, for the first time Nichiren has begun to utter the Sacred Title, with the great voice and it will be spread throughout Japan and universe and forever. "And uttering the Sacred Title has the great virtue of shutting off the way to the hell and of realization of kingdom of Buddha in this world."

The essay of as it is

"Utter the Sacred Title! It has the great virtues, to cut off the ties of Tanha (evil motives) and Karma (evil action) and the Suffering, but to realize the primeval nature of Buddhahood and the kingdom of Buddha on this world, utter the Sacred Title! Namu-myo-ho-renge-kyo- - - without the

doubt, but by the faith!

The essay of spiritual Introspection of the Supreme Being.

"Oh! Heaven and earth are clear! Utter the Sacred Title! It has the great and mysterious virtues, though you are not able to understand the philosophical truth of 'mutual participation' of Tendai, you are able to realize the primeval Buddha-nature in the Buddha-field on this world, by the uttering of the Sacred Title, because the eternal Buddha had revealed all the truths and mysterious powers within the Sacred Title, therefore you shall utter the Sacred Title, both intelligent and unintelligent!

The letter toward Matsuno.

"All the person of universe should utter the Sacred Title 'Namu-myo-no-renge-kyo! It is impossible to comprehend the Lotus of Truth of "Three thousands aspects' by the wisdom, but it is possible to comprehend the Lotus of Truth of the primeval relation between us and the eternal Buddha by the faith, therefore utter the Sacred Title by the faith whereby you are able to realize the kingdom of Buddha--the eternal life, happiness, unity of Individual and universe, purity and righteousness.

4. Holy place.

Holy place means sanctuary or Sacred church or Sacred Shrine, or Sacred School, as the Central seat for perpetuation and the initiation and the promulgation of the Lotus of the perfect Truth of the Supreme Being and of the Sacred Title.

Nichiren taught that the follower should establish the sacred place of the central seat for the perpetuation and the promulgation of the Lotus of Truth, everywhere as under the trees or in the family or in the village or in the town or in the city or in the nation or in the world.

He also said that "establish the Holy place of the central seat for the perpetuation and the promulgation" means "promulgate the Lotus of Truth throughout the universe, establishing the Holy place of the central seat." At first in the family and then in the town and in the nation and lastly in the universe.

He established the Holy place of the central seat for the promulgation of the Lotus of Truth at the retirement of minohu, June 22, 1274, therefore, the Holy place of mountain minohu is the central seat of Japan, and he encouraged his followers to establish the holy place of the world at some unknown, excellent spot of universe.

Therefore, "establish the Holy place of the central

seat for the promulgation means "promulgate the Lotus of Truth, establishing the Holy place of his abode of the family, then for the establishment of the Holy place of the central church of universe at some excellent spot.

The mystery of the Holy place was produced from the religious, philosophical, and ethical foundation, because the promulgation throughout the universe came from the truth of the unity of Individual and the Universe, and the purpose of Holy place is perfect realization of the kingdom of Buddha, through moral righteousness.

Nichiren said "endeavour to convert your parents and brother and sister and family and the country and you will convert the all (works pp. 1937-1938).

The essay of the religious life as the Lotus of Truth.

"All the people of Japan shall utter the Sacred Title, then the evil wind will not be able to blow out the branches of the trees and the evil rain will not be able to break the earth and then the peaceful Buddha-field will be realized over this world. On this life you shall be able to cut off the suffering and you shall gain the eternal life. Utter the Sacred Title!

The essay of the concerning to birth and death.

"Utter the Sacred Title! Co-operating yourselves

to others! It is the Sole great thing concerning the birth and death.

The professor Kazama, the president of University of Ritsho said:

The Sacred Title of the Lotus of Truth was uttered, for the first time, on the hill of kiyomizu by Nichiren (May 17, 1253). The Sacred Title is not only the title of the Scripture of the Lotus of Truth, but it contains all the truths of Lotus of Tatnagata and all the mysterious powers of Tathagata, therefore, if you utter the Sacred Title by only the faith you are able gradually to grasp all the truths of Lotus and you are able to realize the primeval nature of Buddha in the kingdom of Buddha on this world at the present and at the future. There is no need of the life of meditation as in Tendai, the uttering of the Sacred Title toward the graphic representation is only one simplified method of worship, instead of meditation, therefore, you must utter the Sacred Title at every morning and every evening and every occasion as in the case of death or in the case of illness or in the case of marriage or in the case of happiness, or in the case of suffering, or in the case of working or in the bed, before the Supreme Being of the family and of Temple and of the school, joining your hands. This is only one simple method of religious rite

and all other mystic superstitions, religious rites should be given up. By this uttering the Sacred Title you are able to realize the primeval nature of Buddha and the kingdom of Buddha on this world. There is no world of hell and paradise beyond this world, Intelligent and unintelligent persons should utter the Sacred Title by the faith on the Lotus of the perfect Truth. It is only sole way to save the world.

5. Five principles for the Supremacy of the Three Great Mysteries.

Nichiren had established the five conditions or "principles" for the supremacy of the Three great mysteries, based on the Scripture of the Lotus of the Perfect Truth.

1. As to the doctrine.

The Doctrine of the Three great mysteries, were based exclusively on the Scripture of the Lotus of the perfect Truth, which was the perfect consummation of the Buddhistic doctrines, before which the teachings of all other branches of Buddhism must lose their weight and authorities, therefore, Three great mysteries are supreme and perfect religious Teachings.

2. As to the capacity of the people.

The religious Teachings must be taught according to the capacity of the people, and the mankind of the degenerate age of the latter days could be trained only by the simplest expression of Truth, not by a complicated system of doctrine, nor by an intricate process of meditation and mysteries. These three great mysteries are the most simple expression of Truth, therefore, they are the most perfect religious Teachings.

3. As to the time.

Nichiren's time was the age of the latter

law, in which the three great mysteries, of Lotus of True law, alone would remain available for the salvation of all.

4. As to the country of its promulgation.

Japan was the land, where the true Buddhism would prevail and whence it should be promulgated throughout the world.

5. As to the order of the successive rise and fall of systems.

All other forms of Buddhis had severely donetheir work, and Nichiren's time is ripe for the acceptance of the three great mysteries as the sole authority in the religion.

2. The Works of Nichiren.

1. The establishment of Righteousness and the security of the country.--Primeval Buddha of human being, Primeval Buddha-field of world.

"Ye men of little faith, turn your mind and trust yourselves to the unique truth (three great mysteries, based on the Lotus of the perfect Truth) of the righteous way! Then ye shall see that the three realms of existence (Saha-world) are (in reality) the kingdom of Buddha, which is no way subject to decay; (righteous) and that the worlds in the ten directions all lands of Treasures (happiness), which are never to be destroyed (eternity). The kingdom is changeless and the land of eternal. Then how shall your bodies be otherwise than secure and your minds secure in enlightenment (all beings are in reality, righteous, happy and eternal in their bodies and minds)" The idea of the primeval Buddha of human beings and the primeval Buddha-field of the world--the idea of original earthly paradise. The graphic representation of the supreme being is a symbolical representation of the primeval Buddha of human beings and the primeval Buddha-field of the world. The Sacred Title of the Lotus of the Perfect Truth contains the upper conception. The holy place is a central seat of the propagation of it. Therefore, the follower of Nichiren must worship

the graphic representation of the Supreme Being and utte-
the Sacred Title and establish the Holy place.

2. The essay of "the perpetuation of Lotus of Truth.--
Buddha is protector, savior. Truth is a rope. Believer is
children. Workd pp. 469-476.

"If you desire to attain Buddhahood immediately, trust your selves to the unique Truth (of three great mysteries). Has not Buddha declared: I alone am the protector and savior? There is the power. Is it not taught that faith is the only entrance to salvation? There is the rope! One who hesitates to seize it, and will not utter the Sacred Title of the Lotus of the Truth, will never be able to clinch the precipice of enlightenment. Our hearts ache and our sleeves are wet with tears, until we see face to face the tender figure of the one, who says to us "I am thy Father" at this thought our heart beats - - - Should any seasons be passed without thinking of the compassionate promise "constantly I am thinking of you?" Should any month or day be spent without revering the teaching that there is none who cannot attain Buddhahood? - - - Devote yourselves whole-heartedly to the "Adoration to the Lotus of the perfect Truth" and utter it yourselves as well as admonish to do the same. Such is your rask in this human life."

Truth, worship the graphic representation of the Supreme Being! Utter the Sacred Title! Establish the Holy place! Sakyamuni Buddha is the protector and savior, he is

the lord, master, and Father. The Lotus of perfect Truth, revealed by Buddha is the rope to climb the enlightenment. That Truth is that all beings can attain Buddha-hood. Buddha is Father. Lotus of perfect Truth is a rope. Believer is children. By only faith in the Buddha and Lotus of Truth, the believer can attain Buddhahood. The graphic representation of the Supreme Being is a symbolical representation of the upper conception. The sacred Title contains the upper conception. The Holy place is the central seat of the promulgation of the upper conception, therefore, the followers must worship the graphic representation of the Supreme Being and utter the Sacred Title and establish the Holy place.

3. A letter for Nanjo (works p. 524).--Truth of Bodily Sacrifice for the Righteousness.

"There are many in Japan who read and study the Lotus of Truth. But there is none who hold to the scripture have yet realized what is stated in the scripture. The one who really read it is none other than I, Nichiren, who put in practice the text 'We shall not care for bodily life but do our best for the sake of the incomparable way." Then, I, Nichiren, am the one, the supreme one."

Professor Tanabe said:

There is nothing but only "not care for bodily life toward righteousness," as the Lotus of Truth. "Not care for bodily life toward righteousness" is the Lotus of Truth, it is misinterpretation that the followers of Nichiren seek the some philosophical reality by wisdom, from the Lotus of Truth as Tendai. The Lotus of Truth means 'not care for bodily life toward righteousness?" The graphic representation of the Supreme Being is a symbolical representation of 'not care for bodily life toward righteousness.' The sacred Title contains the truth of 'not care for bodily life toward righteousness.' The holy place is the central seat of promulgation of the Lotus of Truth of 'not care for bodily life for righteousness.' Therefore, the followers of Nichiren should worship the graphic representation of the Supreme

Being, and utter the Sacred Title and prepare to establish the Holy Place, believing "not care for bodily life toward the righteousness" as the Lotus of Truth, revealed by Buddha, Father.

Therefore Nichiren said: "strive to perpetuate the truth even at the sacrifice of the body."

4. The essay on Hachiman (p. 2038).--Truth of "All the suffering of others are my own suffering."

"All the suffering that befall my fellow beings are after all my own suffering."

Professor Shimizu said:

"From the truth of unity of individual and community, Nichiren proclaimed the truth of "all the suffering of others are my own suffering" and all the happiness of others are my own happiness, as in Christianity "love your neighbours as love yourself." And from the law of common karma, not only individual but universal cause and effects, the suffering of all is the fruits of the former grave sin, that is disobeying to the Lotus of Truth in the remote life, therefore, the suffering of his fellow beings, from the perpetuation of the Lotus of Truth means the expiation of the grave sins and approaching to the kingdom of Buddha, and the suffering of others, enemy of the Lotus of Truth, is my own suffering, from the truth of unity of individual and community, therefore I must preach the Lotus of Truth to them for the sake of expiation of sin, because the expiation of my own sin is the imperfect expiation, but the expiation of the sin of all the community is the perfect expiation of sin, therefore, I must strive to perpetuate and promulgate the Lotus of Truth even at the sacrifice of the body. "

The graphic representation of the Supreme Being is the symbolical representation of the truth of "all the suffering of others are my own suffering." The Sacred Title contains the truth of it. And the Holy place is the central seat for the promulgation of the truth of "all the suffering of others are my own suffering," therefore the follower must worship the Supreme Being and utter the Sacred Title and establish the Holy place.

5. The essay on Hachiman (works pp. 1302-1334).--Truth of 'Many dieties who are the manifestation of one eternal Buddha, the protector of righteousness, the savior of the suffering.'

"O Hachiman (the eight-Banner Diety of Japan)! Art thou really a divine being? - - - Now I, Nichiren, am the one, who lives the life of the Lotus of Truth, in order to save all the people of this country and world, from falling down to the nethermost hells (evil and suffering). O Hachiman, together with the Sun-goddess (of Japan)! When our Lord, Sakyamuni revealed the Lotus of Truth, all the Buddhas came together from ten quarters; and when innumerable hosts, including the dieties and saints of India, China, and Japan, were presented in the congregation, each of you took oath to guard those should work to perpetuate the Truth. Now ought to come here and fulfil thy oath."

Professor Kazama said:

"In Nichiren's conception of god, there were many gods, but these many gods are the manifestation of the one eternal Buddha. Therefore it was the unity of politheism and monotheism, these dieties are the protectors of the righteousness of the Lotus of Truth. And in another essay he said, "I can not name those many gods, who are the manifestation of one eternal Buddha, in one word, therefore I call them the Lotus of the Perfect Truth."

The graphic representation of the Supreme Being is the symbolical representation of many dieties, the manifestation of one eternal Buddha, the protector of righteousness. The Sacred Title contains the name of many dieties, the manifestation of one eternal Buddha. The holy place is the central seat of the promulgation of the truth of many dieties, the manifestation of one eternal Buddha, the protector of righteousness, the savior of suffering. Therefore the followers must worship the graphic representation of the Supreme Being and utter the Sacred Title. And establish the holy place, believing the upper conception.

6. The commentary of the Scripture of the Lotus of Truth, by a disciple of Nichiren:--Truth of human being of eternal life, of the unity of Individual to world, of primeval Buddha nature, of Law of Karma, of Realization of primeval Buddha.

"Since I attained Buddhahood, aeons have passed, the number of which is beyond all measure, hundreds and thousands, of millions of billions, and immeasurable.

During this time I have constantly been preaching truths, and leading innumerable beings to maturity, taking them on the way of the Buddhas;- - - -

For the sake of awakening all beings I manifest the Great Decease, by the method of tactfulness, and yet in reality I never vanish, but reveals truths by being eternally present. - - -

I am the Father of the world, the one who cures all ills and averts disasters. - - -

I am watching to see whether all beings are faithful to the way or not; and I preach to them various aspects of truth, according to their capacities, and for the sake of their salvasion." (The stanzas of Chapter 16, the duration of Tathagata's life, of the Scripture of the Lotus of Perfect Truth.)

Nichiren said: "I" means the all existence of

universe. Therefore all human beings are the eternal life, if individual person is united to the community of universe, such great universal Buddha is eternal. "I constantly have been preaching truths" means the revelation of Buddha throughout the universe, therefore all human beings are the primeval Buddha in their body and mind, therefore, realize the primeval Buddha nature by the righteousness. There the law of causality,--the law of Karma through the eternal, the past, the present and the future and this law of causality is not only individual matter but universal causality. Believing the universal law of causality through the eternal life, realize the primeval Buddha nature in the present and in the future on this world.

1. Eternal life, 2. Unity of individual to the world, 3. The primeval nature of Buddha, 4. The law of Karma, 5. The realization of the primeval Buddha nature by righteousness in the present and in the future on this world. These religious, philosophical, and ethical conception is the Lotus of Truth."

The graphic representation of the Supreme Being is the symbolical representation of the upper conception. The Sacred Title contains the upper conception. The Holy place is the central seat of promulgation of the upper conception, therefore the follower must worship the graphic representation

of the Supreme Being and utter the Sacred Title and establish the Holy place, believing the upper conception.

7. "The oral instruction for the attainment of Buddhahood by Trees and grasses" (works pp. 745-746).--Truth of cosmological aspect of attainment of Buddhahood by trees and grasses.

"Do even trees and grasses attain Buddhahood? The Truth is Buddha manifest himself as trees and grasses. The whole universe in its essence is nothing but Buddha's own body."

Professor Kitao said:

"In these utterance we can see the cosmological aspects of Nichiren. Buddha Sakyamuni, human being and universe is one great Buddha. Human body and mind, universal body and mind, Buddha's body and his mind, is one great universal Body of Buddha, because Buddha manifest himself as trees and grasses and every universal being. Thus every being and human being are the primeval Buddha and this world is the primeval Buddha-field, in its essence, therefore Human Being and Universe are eternal, happiness, purity in the essence, therefore all humans must enjoy in such conception of human beings and universe, but such perfect universe and human life is under the grave suffering and evil, which was produced by the causes of the past accumulated sins, therefore, in the future, by the works of Buddhahood of purity, righteousness, in the present, all human beings must realize

the primeval nature of Buddha-happiness, righteousness in this world."

The graphic representation of the Supreme Being is a symbolical representation of the truth of attainment of Buddhahood by trees and grasses. The Sacred Title is contained by such cosmological aspects. The Holy place is the central seat of the promulgation of such cosmological conception. Therefore, the follower must worship the graphic representation of the supreme Being, hanging it on the wall of every family and utter the Sacred Title, joining the hands, every place, in the morning and in the evening, and must establish the Holy place of the central seat at some superior place of the world.

8. Heritage of the sole great thing concerning Life and Death (works pp. 742-744).--Truth of the eternal flow of life under the phenomina of birth and death.

"What I call the Heritage of the great thing concerning life and death is nothing else than the Scripture of the Lotus of the Perfect Truth. For the Sacred Title of the Lotus was handed down from the two Buddhas, Sakyamuni and Prabhuta-ratna, to the Boddhisattva Visista-caritra, when the Buddha appeared in the Heavenly Shrine, and from eternity the heritage has been kept without interruption. 'Perfect (Sanskrit Sad) Truth means "ressurrection," the mysterious continuity and perpetuation of life within births and deaths. In this sense death is but a phase in the perpetuated flow of life, a step to another manifestation of life. While life and death, birth and death makes up the ten realms of existence, but there is eternal flow of life under such phenomenas. It is the ultimate reality of the Lotus of the perfect Truth. To utter the Sacred Title is the Heritage of the Sole great thing concerning life and death. This is the essential key to the religious life of Nichiren's disciples and followers, namely, Adherence to the Lotus of Truth. Wherever Nichiren's disciples and followers utter the adoration of the Lotus of the perfect Truth--being united in heart, like the association

existing between fish and water. If it should be fulfilled the great vow of the propagating of truth throughout the latter days over the whole world be achieved.

"The eternal flow of life under the phenomena of birth and death," is the ultimate reality of the Lotus of Truth, revealed by eternal Buddha.

The graphic representation of the Supreme Being is the symbolical representation of the eternal flow of life under the phenomena of birth and death. The Sacred Title contains the truth of eternal life. The Holy place is the central seat of the promulgation of the eternal life of the perfect Truth, therefore, believe the Buddha and his Truth of eternal life and worship the graphical representation of Supreme Being and utter the Sacred Title and establish the Holy place.

9. Heritage of the Sole great thing concerning life and death. (work pp. 742-744).--Truth of "Nichiren is the reincarnation of Boddhisattva Visista-caritra."

"The Sacred Title of the Lotus was handed down from the two Buddhas, Sakyamuni and Probhuta-ratna, to the Boddhisattva Visista-caritra- - - The Boddhisattva Visista-caritra will appear in these days of the later law to open wide the gateway of the Truth - - - I, Nichiren, have now the Boddhisattva Visista-caritra."

Professor Isona said:

This is the Scene of Chapter XX. The Transcendent power of the Tathagatas. Nichiren is the reincarnation of Boddhisattva, Supreme conduct, because he realized the prophecies of the Scripture of the Lotus of Truth--the Period of the Pine Forest, the exile of Izu, the execution at Tatsunokuchi and the exile of Sado,--These are the prophecies of Buddha in the Scripture. Buddha said: One who promulgate the Lotus of Truth will be persecuted under the various perils, and he is the Boddhisattva Visista-caritra. Now Nichiren promulgated the Lotus of Truth and he was persecuted under the four great perils, therefore he declared himself the reincarnation of the Boddhisattva Visista-caritra.

The graphic representation of the Supreme Being is the symbolical representation of the reincarnation of the

Boddhisattva Visista-caritra. The Sacred Title contains the truth of the reincarnation of the Boddhisattva Visista-caritra. The Holy place is the central seat of the promulgation of the Truth of the reincarnation of the Boddhisattva Visista-Caritra, therefore, believing the truth of the reincarnation of the Boddhisattva Visista-caritra, the followers must worship the graphic representation of the Supreme Being and utter the Sacred Title and establish the Holy place.

10. "Opening eyes" (works pp. 747-824) .--Truth of the eternal relationship between human beings and Sakyamuni.

Professor Anesaki said:

"There are three objects which every man ought to revere, his lord, his master, and his parent; there are three subjects which should be studied, confucianism, Hinduism, and Buddhism," Thus begins the essays on the opening eyes. The key note is--the emphasis on the eternal Buddhahood--runs throughout all the argument, but the melody varies, just as diverse system of religion and ethics are engaged in inculcating one and the same principle of reverence to the same objects of veneration. According to Nichiren the manifold teachings are the varying aspects of the same cosmic principle; and each of these systems represents a certain truth, while errors came from sticking to a particular point of the teaching. The truth is touched, but the whole truth is missed, as squinting eyes, though not totally blind.

The full-opened eyes see the truth of the everlasting relationship between ourselves and the eternal Buddhahood, as Buddha revealed in the Chapter 15, the eternal life of the Tathagata, Sakyamuni Buddha is the Lord ruling over all subjects, the master leading his disciples and the

Father who gives birth to the children, from all eternity. The human beings are, from all eternity, subjects, disciples and children.

And he emphasized the virtues of loyalty, obedience and fial piety to Sakyamuni Buddha.

Buddha said:

> Now this threefold realm of existence is my dominion and all beings therein are my children yet existence is full of troubles and tribulation I alone am the protector and savior (Chap.III) Since I have attained Buddhahood I have constantly been preaching truths and helping innumerable beings to maturity, Leading them in the way of Buddha.

The everlasting relation between human beings and the eternal Buddha—the Sakyamuni Buddha is Lord, master and father. Human beings are subjects, disciples and children, from all eternity. This eternal Buddha is the revealer of Truth as master, the protector of righteousness, which produced from the love of Father. Therefore all human beings must live in fidelity to the Lord, obedience toward the master and fial piety toward the Father, and keep his moral, religious, philosophical truth. The concisouness in the eternal relationship between us and the eternal Buddha

is enlightenment and it is a perfect of Lotus of Truth.

The graphic representation of the Supreme Being is the symbolical representation of the truth of the everlasting relationship between us and the eternal Buddha, the Sacred Title contains the truth of everlasting relationship between us and Sakyamuni, the Holy place is the central seat of promulgation of the truth, therefore the follower must worship the graphic representation of the Supreme Being and utter the Sacred Title and establish the Holy place, believing the eternal relationship between us and Sakyamuni.

11. Open eyes.--Truth of morality in human relation and Truth of Fulfilment.

"According to this point of view, the human relation is the same to the relation of us and the eternal Buddha, all human must live in fidelity to the Lord of the country. And obedience to one's master or Teacher, and filial piety toward one's parents. This is the fundamental moral truth, all other moral truths flow out of these fundamental ones. According to this point of view, the manifold teachings of various saints as Confusionism, etc., are the varying aspects of the same cosmic truth (Truth of Sakyamuni) and each of these systems represents a certain Truth, while errors come from sticking to a particular point of the teachings. The truth is touched but the whole Truth is missed, in other words. The eternal Buddha is one personal god. And other gods and saints and Teacher is the various manifestation or revelation of one eternal Buddha, therefore, without the various teacher or Father or Lord of the world in the past, the present, there is no one eternal Buddha, the unity of the various teachers are one eternal Buddha, therefore, also without the manifold teachings, truths, religions, philosophical, and ethical truth, there is no one eternal perfect truth, one perfect truth is unity of the manifold teachings of universe, in the past and present and the future.

Therefore only it is errors to stay at the one particular point of Teachings. This truth is very similar to the conception of fulfilment in the Christianity. It is the perfect truth of human moral life come from the truth of the everlasting relationship between the human being and eternal Buddha."

Buddha said:

"Since I attained Buddhahood, aeons have passed, the number of which is beyond all measure, - - - and I preach to them various aspects of truths, according to their capacities, for the sake of their salvation (Chap. 15).

The graphic representation of the Supreme Being is the symbolical representation of the moral relation within human life, The Sacred Title contains morality in human relation, the holy place is the central seat of the promulgation of Truth of fulfilment. Therefore the follower must worship the Supreme Being and utter the Sacred Title and establish the Holy place.

12. Opening eyes (work 747-824).--Truth of the relationship between the followers and Nichiren.

"I, Nichiren, will be the pillar of Japan (the Lord);

I will be the eyes of Japan (the master)

I will be the great vessel of Japan (the Father)"

In the point of view of the everlasting relationship between us and the eternal Buddha, therefore, all saints are the manifestation of the eternal Buddha and the manifold teachings are varying aspect of the same cosmic truth, the perfect truth. And all saints are our Lord, master and Father. From such truth of fulfilment, it is indicated that Nichiren is our Lord, master and Father, therefore he declared himself I am the Lord, master and Father. The followers are his subjects, disciples, and children. Nichiren protect his followers, as their Lord, and he lead his disciples by the perfect wisdom, as their master, and he loves his followers as their Father, therefore the follower must live in fidelity to the Lord, and obedience to their master, Nichiren and filial piety to their father Nichiren, and keep his teachings and preach it to others and they must endeavour themselves to become the Lord, the master and Father of the people.

And such relationship between the followers and

Nichiren should not be identified apart from the truth of the reincarnation of the Boddhisattva Visista-caritra in Nichiren.

The three kinds of opponents, the malicious laymen, the perverse monks, and the jealous hypocrites, have been actually embodied in Nichiren's persecutors. The persecutions heaped upon him, were prophesied in the scripture of Lotus by Buddhi, the Buddha said: The saints who promulgate the Lotus of Truth after my death, in the future, will be put under the persecution--abuse, and derision, weapon and sticks, banishment and execution--these have all been experienced in Nichiren's life. Nichiren is a saint who realized the prophecies of Buddha and fulfilled the vow of saints, therefore, he declared himself the reincarnation of the Boddhisattva Visista-caritra. Sakyamuni is the primeval Lord, master, and Father. Nichiren is the primeval subject disciple and children. This relation is extended to the relation between the followers and Nichiren, Nichiren is Lord, master and Father, The followers are subjects, disciples and children of Nichiren. This relation is extended to the relation between us and the eternal Buddha. The eternal Buddha is the Lord, master and Father. All human beings are the subjects, disciples and children, from all eternity. This relation is expanded to the relation

between us and various Teachers of the world, in the past, present, and future. ((Professor Kato, in the university of Pitsho of Tokyo said: from this standpoint Jesus Christ is our Lord, master and Father. We are his subjects, disciples and children. The Gospel is the one aspect of the cosmic principle of Lotus of Truth, therefore we must live fidelity to Jesus Christ, obedience to Jesus Christ, filial piety to Jesus Christ, and realize the Gospel of Jesus Christ. But never stay at only Jesus Christ and his Gospel, but must reverence to other masters and other Teachings.))

The graphic representation of the Supreme Being is the symbolical representation of the relationship between the followers and Nichiren as well as the everlasting relationship between us and the eternal Buddha is the fundamental truth. The Sacred Title contains the truth of the relationship between us and Nichiren. The Holy place is the central seat of promulgation of Lotus of perfect truth of the relationship between us and eternal Buddha and the relationship between the followers and Nichiren and the relationship between us and the various Trachers. And the relationship between subject and Lord, disciples and master, Children and parents in the Human relation;-

"The subject must live in loyalty to the Lord,
The disciple must live in obedience to the master,
The children must live in filial piety to the Father."

Therefore the follower of Nichiren must worship the graphic representation of the Supreme Being and utter the Sacred Title and establish the Holy place, believing the Lotus of Truth of the relationship between us and Nichiren.

13. A letter from Sado to Taki (works pp. 835).-- Truth of conception of suffering, of sin, of Law of Karma, and of expiation of sin.

"That Nichiren suffers so much is not without remote causes. As is explained in the chapter on the Boddhisattva Sadaparibhuta, all abuses and persecutions heaped upon the Boddhisattva were the result of his previous Karma. - - - - Who, indeed, fully knows the sins accumulated in his previous lives? - - -- The accumulated Karma is unfathonable. Is it not by forging and refining that the rough iron bar is tempered into a sharp sword? Are not rebukes and persecutions really the process of refining and tempering? I am now in exil, without any assignable fault; yet this may mean the process of refining, in this life, the accumulated sins (of former lives) and being thus delivered from the three woeful resorts. - - - The world is full of men who degrade the Lotus of Truth. But have I, Nichiren, not also been one of them? Is that not due to the sins accumulated by deserting the Truth? - - - The sin is hardly to be expiated at once - - - - Had not the rulers and people persecuted me, how could I have expiated the sins accumulated by degrading the Truth?"

Professor Tanabe said:

"The suffering is the result of the remote causes

of sins, the grave sins, accumulated from eternity in his previous lives, through neglect or abandonment of duty or through having disregard of the Lotus of the perfect Truth or not having always lived in the Lotus of Truth. Thus the Law of Karma through eternity is unfathomable. The peril and suffering, without any assignable faults, produced from the keeping and promulgating of the Lotus of Truth, this may mean the process of refining and of expiating of the grave sins. Moreover, an existence of any kind is never an individual matter, but always the result of a common, shared by all born in the same realm of existence. Hence the expiation made by any one individual, is in fact, made for the sake of all his fellow-beings. Both the persecutors and the persecuted share the common Karma accumulated in the past and therefore share also in the future destiny, the attainment of Buddhahood.

The suffering is the result of the remote causes of sins, disgrading the Lotus of Truth and the suffering means the process of the refining of the grave sins and such law of Karma is not only individual matter, but the law of common karma, produced from the truth of unity of individual and world. They are the primeval Buddha-nature therefore they can realize the primeval Buddha-nature in the present and in the future in this world.

The graphic representation of the Supreme Being is the symbolical representation of the idea of sin, of suffering, of expiation of sin, of Law of Karma. The Sacred Title contains the truth of Law of cause and results, sin and suffering and expiation. The Holy place is the central seat of promulgation of the truth of the Law of common Karma, etc. Therefore, the followers must worship the graphic representation of the Supreme Being and utter the Sacred Title as the simplest method of the meditation of the Truth of the Law of common Karma, and establish the Holy place.

14. The spiritual introspection of the Supreme Being (works pp. 928-949).--Truth of "middle path" of "unity of particular and universal" of "mutual participation" of "aspects concerning the three thousand."

"The fundamental teachings of the Lotus concerning the truth of the universe, is that every being exists by the three thousands qualities inherent in each,"

Professor Anesaki said:

There are ten different realms of sentient beings:

1. The hell, (the nethermost one or the purgatory) where beings of extreme viciousness, derrived of the light of wisdom, are tormented by their own vices.

2. The hungry ghost, (preta) represents never satisfied greed, combined with stupidity.

3. The beast (Tiryak) is the life of stupidity and blindness.

4. The furious spirits (Asura) is a manifestation of hatred and greed.

5. The mankind (Manusya).

6. The heavenly beings (Deva) are beings who are intoxicated with pleasure and careless of others.

7. The learned (Sravaka).

8. The self-contented (Pratyeka-Buddha).

These two kinds of beings are self-satisfied beings in their own attainment in meditation or learning, and make no further

effort to realize the vitality of the universal communion.

9. The Boddhisattva is a being, who, having attained a certain height of spiritual illumination, is striving earnestly for the salvation of others.

10. The Buddha, stand above them all, in whom the universal communion and the fundamental nature of all beings are realized in idea and life, and who by virtue of his wisdom and mercy, lead other beings to the same light.

And there are the Ten categories of beings:

1. Essence.
2. Attribute.
3. Manifestation or marks.
4. Potency.
5. Function.
6. First cause.
7. Secondary cause.
8. Effect.
9. Retribution.
10. The consumate unity of all nine.

There characteristic of Ten realms are distinct as mentioned above and each of Ten realms have the ten categories, but their qualities and conditions are constantly changing because in each of ten beings are inherent the qualities manifest in others. There is the interchangeability of their nature and their interdependence of their existence, for instance Buddha is above all others, he has also have the character of others. Even in him the nature of the

extremely vicious is still inherent, the only difference between his nature and that of others beings is that in him the inferior qualities are subdued and not allowed to walk, thus Buddha is inherent ten realms in him, similarly with all others even, in the beings in the hells, Buddha and humanity and other capacities are still existant, though latent. And also in mankind, all human was inherent with ten realms, for instance the mind of mercy of human is the character of Buddha, the mind of angry is the characteristics of Gsura. Viewed in this way, the realms of existence and their respective natures are interchangeable and communicable. Thus, each of Ten realms of existence have the nature of Ten realms of existence as human being has the nature of Buddhas, Boddhisattvas, pratyeka-Buddha, Sravaka, Deva, Manusyra, Asura, Teryak, Preta, and Narka. Buddha has also the nature of Ten realms of existence but other nine natures are subdued and not allowed towalk, Hell has also the nature of Ten realms of existence but in him only the vices of the nature of hell was realized in him and other nine natures are subdued and not yet embodied in him.

Each of Ten realms of existence have the ten categories, Buddha has the Buddha's ten categories, Boddhisattva has the Boddhisattva's ten categories and similarly with all others, human has the human's ten categories, hell

has the hell's ten categories.

Each of Ten realms of existence have the ten realms of existence and each of Ten realms of existence have the ten categories, therefore, one realm of existence one hundred realms of existence and one thousand of categories, for instance:-

an Beings	1. Buddha - - - ~~Human Beings~~	1. Buddha - - - ~~Human Beings~~	1. Essence
	2. Boddhisattva "	2. Boddhisattva "	2. Attribute
	3. Pratyeka-Buddha "	3. Pratyeka-Buddha "	3. Manifestation
	4. Sravak "	4. Sravaka "	4. Potency
	5. Deva "	5. Deva "	5. Function
	6. Manusyra "	6. Manusyra "	6. First cause
	7. Asura "	7. Asura "	7. Second cause
	8. Tiryak "	8. Tiryak "	8. Effect
	9. Preta "	9. Preta "	9. Retribution
	10 Narka "	10. Narka "	10. Consumate,
Realm	Ten Realms	One Hundred Realms	unity of all nine
			One Thousand Categories

Thus all ten are present, whether actually or potentially, in each of the ten, therefore one hundred realms in one realm and one thousand categories in one realm.

These features of existence are the Lotus of Truth. What is the consequence of one thousand qualities in each? 1. Buddha's nature manifest not only in Buddha and saints but inherent in human beings and even in the beings of illusions and vices, thus the aspects of one thousand categories in one realm indicate that all beings have the nature of Buddha, and 2. It incidates that there is non-beings of a particular existence apart from universe, the particular existence is void, but the universal existence is eternal. Thus "mutual participation" indicated the unity of particular and world and the eternal existence of the universal, and 3. It indicates that united community of individual and the universe is under the rule of the Law of causation through eternity.

Such truth is called the truth of "middle path", or of unity of particular and universal," or of "eternal life," or of "mutual participation of Ten realms, or of "one hundred realms and one thousand categories in one realm" or of "aspects concerning three thousand."

This teaching is stated in the Lotus of Truth, especially in the Chapter II. the skilfulness.

The follower must introspect the Buddha nature of human being, and the truth of unity of individual and world and the eternal life of the world and the Law of causation

through eternity and must realize the Buddha nature and embodied himself in the Buddha field.

The graphic representation of the Supreme Being is the symbolical representation of the truth of Buddha nature of human Beings and the truth of unity of individual and world and the truth of eternal life and truth of the Law of Karma. The Sacred Title contains the Lotus of Truth, mentioned above. The Holy place is the central seat of the promulgation of the Lotus of Truth, mentioned above. Therefore the follower must worship the graphic representation of the Supreme Being and utter the Sacred Title and establish the Holy place, believing the Lotus of Truth mentioned above.

15. The testimony common to all the Buddha of the Three ages (works pp. 1852-1913).--Truth of mutual revelation, of the primeval relationship , of primeval nature of Buddha, of the unity of individual and cosmos, of the eternal life, of Law of Karma, of realization of Buddha nature and paradise.

"According to the model of teaching adopted by all the Buddhas of the three ages of past and present and future, in other words according to the teaching of the one eternal Buddha Sakyamuni, many Buddhas of the three ages. The truth has no distinction, but is universal,- - - - which means that the truth of all existences of universe is the Sole road, one Buddha nature of every thing, in everything, even in grasses and trees, in the mountains and streams, even in earth and dust, there are present the truths of existence of ten realms of existence, which participate in one another in everything of universe there are present the Buddha-nature or hell's nature and human's nature and so on; while the Sole road of Lotus of the perfect Truth, which is immanent in our own soul , all the fruits of the truth (Buddha-nature and other nine natures) are inherent in our own soul, and the soul is reality identical with the Tathagata of the primeval enlightenment in his eternal entity, in other words all human beings are the primeval Buddha, from the eternal past to the eternal future, because all human

beings are primeval children of the primeval Buddha, Father. Such the primeval children of Buddha have the natures of ten realms of Buddha or hell etc., therefore, they have originally the nature of Buddha therefore they can realize the Buddha nature in the present and in this world. The perfection of Buddha's soul and the same perfection of soul is in own soul, and the Buddha's perfect soul is our own soul, therefore, this perfect soul of Buddha in own soul will be realized by ourselves.

Our soul, its appearance, its nature (or essence) and its entity (or substance).--these three makes up the three aspects of the Tathagata's personality of the primeval Buddha. The body of cosmos of ten realms, its appearance, its nature and its substances is the body of the Tathagata of the primeval enlightenment because the primeval Tathagata manifests himself in the cosmos. The Cosmos is the one eternal, great Buddha. It indicates that it is truth the unity of particular and the cosmos, and of eternal life of the world and individual, and the primeval Buddha nature of individual and universe.

Therefore our body is one with the body of Tathagata furnished with three aspects of the primeval enlightenment. It is omnipresent, because it is nothing but a manifestation of the Sole Buddha.

Therefore Buddha said: the threefold realm of existence is my domain and all beings are my children.

Buddha is the father and we are children, the fundamental nature and final destiny are one in the Father and children.

When we awake in that truth, we are the Tathagata of the primeval enlightenment; this is the attainment of Buddhahood in the present life.

The individual (or soul) the Buddha and the existence (universe), these are laid up in our own soul, beside which there is no reality or the Lotus of perfect Truth.

All this is the taught in the Lotus of Truth and the Supreme Being. Keep it as a precious mystery.

The everlasting relationship--Sakyamuni is primitive enlightened Tathagata, the eternal Sole Buddha, human Beings are the primeval disciple, the Eternal Buddha is Father, human beings are children. Father and children is same one in the fundamental nature. Father is one who realized fully his Buddha's nature, children have the nature of Buddha to be realize it as their father. This primeval nature of Buddha in children is one of the most important truths.

The one eternal Buddha, from all the eternity he

manifest himself therefore all universe is the manifestation of one perfect, eternal Buddha, the nature, appearance and substance of the cosmos is the three categories f Buddha, therefore, individual and the cosmos is one, the great body of Buddha, this unity of individual and the cosmos is one of the most important truths, and such great universal body of Buddha is eternal, this is one of the important truths.

The Human being of Buddha nature has the nature of ten realms of existence as Buddha and hells, therefore, realize fully only the nature of Buddha, this is one of the important truths.

The universal Law of Karma rule the individual and universe, this is one of the important truths.

Therefore from these Lotus of Truth the follower must realize the Buddha nature and Buddha-field in this world through moral life.

The followers must take apprehension of their primeval relation to the Lord of universe--the fundamental correlation between human and the Supreme Being (the eternal, personal Buddha). The Buddha is the Tathagata from all eternity and ever been working to lead all beings to maturity in Buddhahood. He is the Lord of Truth and Father of all, and the human beings are his disciples and children. eligion is nothing but the way to enlightenment is this

eternal relationship between human and the eternal Buddha. The eternal Buddha is the Lord ruling over all subjects, the master leading his disciples to maturity and Father who gives birth to children. The human beings are from all eternity, subjects, disciples and children of eternal Buddha. The eternal Buddha, the Father is the protector and savior of his children who live in the trouble, suffering, unrighteousness, the eternal Buddha, the master is preaching the eternal truth to his disciples who live in suffering and unrighteousness, to lead them the maturity in Buddhahood. What is the eternal truth of the eternal Buddha? The eternal truth is the everlasting relation between human and the eternal Buddha. Buddha is Lord, master and Father, the human is subjects, disciples and children, and Tatnagata is constantly caring for human, and working for them and preaching to them, therefore human being must live at fidelity to the Lord, obedience toward the master and at filial piety toward the Father Buddha, from this religious, mystic, worship of personal Buddha, the follower must introspect at the philosophical conception, this philosophical introspection are produced also from the truth of the everlasting relationship between human beings and eternal Buddha. Human is the children of Father, Buddha, therefore, human beings have the primeval nature of Buddha to be realized, the cosmos is

the manifestation of eternal Buddha, the unity of individual and the cosmos is truth. And this world also has the nature of paradise to be realized, and it is eternal, and other truths as the Law of Karma, universal realization of kingdom of Buddha, the truth of filfilment, the truth of the reincarnation of the Boddhisattva Visista-caritra, the morality in the human relation, the truth concerning sin and suffering, mutual participation, the truth of self-sacrifice, truth of righteousness, and happiness, the truth concerning illness and death, every philosophical, moral, religious, mystic truth are produced from the faith of the truth of everlasting relationship between human and the eternal Buddha.

This truth of "mutual revelation" inspired by Nichiren from the Scripture of Lotus, especially from the Chapter 16, the eternal life of Tathagata.

Tendai only emphasized the truth from the standpoint of Chapter II the skilfulness and he forgot the personal Buddha in the Chapter 16. Nichiren emphasized the truth of the personal Buddha then came to the truth, and taught moral life, therefore, the professor Anesaki said: Nichiren is religious, philosophical, and moral.

The graphic representation of Supreme Being is the symbolical representation of the primeval relationship between the human beings and the eternal Buddha and the various

religious, philosophical, moral truths, which are produced from the truth of the everlasting relationship. Therefore, worship it. The Sacred Title contains the truth of the everlasting relationship between the human beings and the eternal Buddha and the other truths, therefore, utter it. The Holy place is the central seat of the promulgation of the Lotus of Truth of the primeval relationship, therefore the follower must endeavour to establish it.

16. Essay of the truth of all existence (works pp. 959-964).--Truth of Threefold Buddhahood, of faith.

"I, Nichiren have nearly achieved the task in the propagating the perfect Truth, the task assigned to the Boddhisattva Visista-caritra. The eternal Buddhahood of Sakyamuni, as he revealed in the Chapter on the life-duration, in accordance with his primeval entity; the Buddha Probhuta-ratna, who appeared in the heavenly shrine, in the chapter on its appearance, and who represents Buddhahood in the manifestation of its efficacy; the Saints (Boddhisattvas) who sprung out of the earth, as made known in Chapter on the issuing out of earth,--in revealing all these three-- if one who preaches the Lotus of Truth, he is the messenger of Tathagata, the reincarnation of the Saint Boddhisattva Visista-caritra, if you are one in faith with Nichiren, you are one of the saints out of earth, you are the primeval disciple from all eternity, Buddha says: I have from eternity been instructing and quickening all these beings (master) and I am the commander in the coming fight against vice and illusion (Lord) and raise mortal being to the rank of Buddha and lead them to participate in the communion of the Holy place (Father.)

The present assures the future destiny and the future destiny is inconceivable without its cause in the

past.

I Nichiren shed tears in thinking of the present peril of suffering of the world. Birds and insects cry and weep, but passes without tears I Nichiren, neither cry nor weep, yet moment passes without tears for the sake of the Lotus of Truth.

Thus put faith in the Supreme Being, represented in a way unique in the whole world.

Even more strongly I advise you to be firm faith and to be under the protection of threefold Buddha.

Train yourself in the Lotus of Truth and also instruct others!

Be convinced the protice and learning are fruits of faith.

1. Truth of threefold aspects of Buddhahood.

Dharmakaya is the eternal essence of Buddha-Sakyamuni; Sambhoga-kaya, is the blissful manifestation in the person of Buddha Prabhuta-ratna; and Nirmana-kaya is the condescension and actual working of the Boddhisattvas, as the reincarnation of Boddhisattva Visista-caritra in Nichiren and the follower of Nichiren, Buddha Sakyamuni is Father, Lord and master of Nichiren, and Nichiren is also the Lord and master and father of the followers, because he is the teacher of Lotus of Truth with the tears of love to save

the vicious disciples and children.

2. Truth of firm faith, and protection of the Threefold Buddha.

The Threefold Buddha is the protector for the children who put faith firmly to the Lotus of Truth as the promise of the scripture of Lotus of Truth, therefore when one persecutes the believer of Lotus of Truth the threefold Buddha will protect the believer as the perils of Tatsu-no-kuchi.

3. Train yourself and preach it to others.

The follower of Nichiren must keep himself in faith on the Lotus of Truth and embodied it and preach it to others as saying in the Scripture of Lotus of Truth everywhere: keep, read, comprehend, and preach the Lotus of Truth.

4. Truth of "Learning are the fruits of faith."

Nichiren's follower must take faith instead of wisdom, they never grasp the Lotus of Truth by wisdom, but only by the faith, the wisdom by the faith is the real wisdom.

5. The Law of Cause and Effects through eternity.

The Law of Cause and effects is not only truth in the present, but the past and future are under the rule of causes and effects. And it is not only individual

matter, but universal matter.

The graphic representation is the symbolical representation of the Lotus of Truth of the threefold Buddhahood, of firm faith and protection and of keep and preach, and of Learning are fruits of faith and of the Law of Karma; the Sacred Title contains the similar Lotus of Truth, the Sacred place is the central seat of promulgation of the similar truths.

Nichiren said: "All these are not attained by wisdom, but the faith (works 1938)".

Professor Kitso said: The follower must worship the supreme Being, and utter the Sacred Title, putting faith in the various contents of the Lotus of Truth, by only faith, but not by wisdom.

17. The letter from the Munohu (works 1297-1306).-- The Truth of joyful life of Pantheistic introspection.

"When the autumn evening draws on, lonesomely, the surrounding of thatched hermitage are bedewed, and the spiders' webs hanging from the eaves are transformed into garlands of jewels."

The truth of the primeval Buddhahood of all beings and the universe is revealed at the scripture of the Lotus of Truth, especially at the Chapter 15, the eternal life of Buddha. And Buddha said: When creatures behold this world and imagine that it is burning, even then my Buddha-field is teeming with gods and men. This field is embellished by hills of gems and by trees abounding with blossoms and fruits - - - So is my field here, everlastingly, but others fancy that is burning."

And Nichiren said at the essay of the Spiritual introspection of the Supreme Being:

"This primeval world is everlasting, happy land and purity, beautiful and also the primeval Buddha is eternal, happiness, righteousness. And also the primeval human beings are eternal, without birth and death, and happiness and righteousness, because Buddha world and all beings are one. (The truth of primeval relationship between us and eternal Buddha, the unity of particular and the cosmos,

and of the eternal life.)

The follower of Nichiren must enjoy the human life and universe from the metaphysical, philosophical introspection of the Pantheism, as Nichiren had enjoyed his lonesome life as the garlands of jewels, and then determine the realization of the perfect Buddha-nature of human being and the perfect paradise nature of the world, from the standpoint of the truth of "mutual participation."

The graphic representation of the Supreme Being is the symbolical representation of the Lotus of Truth of joyful life of the philosophical introspection of the Pantheism. The Sacred Title contains the Truth of joyful life of Pantheism. The Holy place is the central seat of the promulgation of the Truth of joyful life of Pantheism.

18. The essay of the moon and water (works p. 479).--Truth of perfect realization of the Kingdom of Buddha in this world.

"The place where men practice the faith and the adoration of the Lotus of Truth, there is the castle of the eternal serene light, which is the Vulture Peak (The Buddha-field or the kingdom of Buddha - - - The primeval entity of the Vulture Peak (the paradise* is nowhere else than in this very Saha-world (the earth). The Saha-world is the perfection of the primeval stage, where the Lotus of Truth (the kingdom of Buddha) will be realized by the worshipping of the unique Mandala (the Supreme Being) and the establishment of the Holy place."

Professor Shimizu said:

This Saha-world, the earth is the primeval Buddha-field, the perfect, eternal, happy, and righteous, therefore in this Saha-world the kingdom of Buddha, the paradise, the Buddha-field, the Vulture Peak will be realized by the worshipping the Supreme Being and uttering the Sacred Title and the moral life, when all the people of universe will be converted to the Lotus of Truth, but if one person worship the Supreme Being and utter the Sacred Title, there will be realized the a part of the Buddha nature and a part of Buddha-field, and if the two persons put faith on the Lotus

of Truth, there will be realized two parts of Buddha-nature and two parts of Buddha-field, if the country of Japan, as the community, worship the Supreme Being and utter the Sacred Title there will be realized the part of the world will realize the kingdom of Buddha, but these paradies is not complete, when the whole the community of the world practice the faith and adoration of Lotus of Truth, then the complete kingdom of Buddha, the Buddha-field will be realized in this Saha-world. This realization of kingdom of Buddha in this world is the Lotus of Truth, which came from the Truth of the unity of individual and the cosmos, there is no existence of individual without the cosmos. The perfect universal realization of kingdom of Buddha means the perfect realization of individual, primeval, Buddha-nature, therefore, the followers must keep and preach the Lotus of Truth. It is the truth of the perfect realization of Buddha-field in this world.

The graphic representation of the Supreme Being is the symbolical representation of the truth of the perfect realization of kingdom of Buddha in this world, the Sacred Title contains this Truth, the Holy place is the central seat of promulgation of this Truth.

19. "The Testimony Communion to all the Buddhas of the three ages." (works pp. 1892-1913).--Truth of individual, national, and universal realization of kingdom of Buddha.

"In everything in grasses and trees in the mountains and streams even in earth and dust, there are present the truth of existence of ten realms of existence, which participate in one another (The truth of mutual participation of universe), while the sole road of the Lotus of the perfect Truth, which is immanent in our own soul (individual) and the paradise pervades in the ten quarters (universe)--(The Truth of Buddha nature of the individual and paradise nature of the world.) - - - These are the religious philosophy of Tendai.

Our soul, its appearance, its nature (or essence) and its entity (or substances)--these three makes up the three aspects of the Tathagata's personality of the primeval enlightenment, the perfection of truth in the Buddha's soul and the same perfection in our soul are one, to be realized by ourselves, (three aspects of individual is the part of the three aspects of the primeval Tathagata). Three aspects of Tathagata, his appearance, his nature, his substance or body is the cosmos because he manifested himself in the cosmos from all his eternity (Three aspects of Tathagata is the cosmos), therefore our body is one with

the body of Tathagata, furnished with three aspects of the primeval enlightenment, thus the soul and the universe is omnipresent of the primeval Tathagata, because the perfect sole Buddha manifested himself from all the eternity,-- (Individual and the universe and the sole perfect Buddha is one from all eternity because the Buddha manifest himself from the primeval past and to the eternal future, in another words the Buddha-nature of Individual and Buddha-field nature of universe, and the unity of individual and the universe and the eternal life of the individual and the universe--Individual and universe is eternal, oneness , perfect, happiness, righteousness in its nature) - - - These are the religious philosophy of Nichiren, and it was produced from the faith on the everlasting relation between us and the eternal Buddha, that is Buddha is the Lord, master and Father from all eternity, human being is the subjects, disciple and children from all eternity, in short, the primeval relation.

"The origin of the past and the consummation of the future, the cause and the results are oneness, human beings are origin and Buddha is the consummation, in other words, Human beings are children of Buddha, Buddha is Father, original children and the Father Buddha of consummation are same in their funcamental nature, only difference is that

human is children, Buddha is Father, therefore, human being must realize their primeval nature of Buddha in the Buddha-field as children became Father."

Professor Shimizu said:

This is the Truth of the realization of Buddha nature and Buddha-field in this world. The former is called the truth of conciousness of the Buddha nature and Buddha-field nature in its primeval origin or the truth of the oneness of the soul, (Individual) the Buddha and existence (universe) or the primeval relationship between human being and the eternal Buddha). Such realization is fully accomplished through the individual moral life from the principle of mutual participation and the Law of Karma, but individual realization is imperfect the realization of universal community, is perfect. Individual realization through moral life is the moral truth of the Lotus. Universal realization is the truth of promulgation, and conciousness of the Buddha nature is the truth of philosophy of Lotus.

(1) The followers must enjoy the pantheistic introspection of the primeval Buddha nature of human life and the paradise nature of the world. Then (2) realize the primeval nature of Buddha in the individual through the moral life, believing the eternal life and Law of karma, (3) then must realize the primeval nature of Buddha in the

community of the society, then in the community of nation, in other words the realization of national paradise, through the promulgation of the Lotus of Truth, (4) at last must realize the universal paradise by the promulgation of the Lotus of Truth of the Supreme Being and the Sacred Title, because individual realization of Buddha nature is imperfect without the universal realization of Buddha-field.

The graphic representation of the Supreme Being is the symbolical representation of the Lotus of Truth of "Individual, national and universal realization of kingdom of Buddha." Nichiren said "Three realms are kingdom of Buddha. Is the kingdom of Buddha eternal?" The Sacred Title contains this Lotus of Truth of "kingdom of Buddha." The Holy place is the central seat of the promulgation of the Lotus of Truth of "kingdom of Buddha," therefore the follower must worship the Supreme Being and utter the Sacred Title and prepare to establish the Holy place.

20. The Dictated portion of the lectures on the Scripture. (The lecture given during his retirement and recorded by his disciple).--Truth of the realization of kingdom of Buddha out of the harmonious relation of Individual to community.

"The lecture the children benefit the world by propagating the Truth of the Father, the children means the saints-out-of-earth, that are Nichiren and my disciples and my followers. The father means the Lord Sakyamuni and Nichiren. The world means Japan and world. Benefit means realization of kingdom of Buddha and hasten the attainment of Buddhahood. Truth means the adoration of the Lotus of Truth,--worship the graphic representation of the Supreme Being and uttering the Sacred Title."

In Japan, and then in the world, the kingdom of Buddha will be realized by the promulgation of the Lotus of Truth--the Supreme Being and the Sacred Title, by the Nichiren and his followers. Thus attainment of Buddhahood is not a matter of individual, but of communion of all beings. It is the embodiment of all embracing communion of all beings in the organic unity of Buddhahood.

Professor Anesaki said:

"The kingdom of Buddha is immanent in the soul of every one, as "The kingdom of god among you" or "You are son

of God" in the Christianity, but it can only be realized in the spiritual and moral (community of those who are united in the adoration of the Lotus.)"

Buddha is the Father and the Lord of kingdom and his children should strive for the realization of the kingdom both in their own lives and in the community of all beings.

The kingdom of Buddha is individual and universal at the same time; either aspect is incomplete apart from the other; Individual perfection is inconceivable without the basis of the universal Truth, while the universal community can not exist from the spiritual enlightenment of every individual , the kingdom of Buddha means the complete working out of the harmonious relation of these two aspects.

The graphic representation of the Supreme Being is the symbolical representation of Truth of the harmonious relationship between Individual and universal community. The Sacred Title contains this Lotus of Truth. The Holy place is the central seat of the promulgation of this Lotus of Truth.

21. "Three Great Mysteries".--Truth of establishment of the central church for the promulgation of the Lotus of Truth in the future, in the excellent spot, when universal realization of kingdom of Buddha be accomplished.

"At a certain future, the union of the State law and the Buddha truth and the harmony between the two completed, both sovereign and the subjects will faithfully adore to the great mysteries, Then the golden age, such as were the ages under the reign of the sages kings of old, will be realized in these days of degeneration and corruption, in the time of the Latter Law.

Then the establishment of Holy seatwill be completed, by edict of the Diction, at a spot comparable in its excellence with the paradise of Vulture Peack.

We have only to wait for the coming of the time, Then moral Law will be achieved in the actual life of mankind.

The Holy see will be the seat where all men of three countries, India, China and Japan and the whole Ismbugvipa (world) will be initiated into mysteries of confession and expiation and come down into the sanctuary in the initiation."

Professor Taki said:

At a certain future all the community of universe

will be converted to the Lotus of Truth and the world people worship the Supreme Being and utter the Sacred Title, then the perfect kingdom of Buddha will be realized in this world, and then the Holy place of the central seat for the promulgation and perpetuation and initiation of the Lotus of Truth of the Supreme Being and the Sacred Title, will be completely established in some excellent place within the world, therefore, the follower must endeavour to establish the complete central church in the excellent place of world, by the promulgation of the Lotus of Truth throughout the world.

The graphic representation of the Supreme Being is the symbolical representation of the truth of the prophecy of the establishment of the central church for perpetuation of Lotus of Truth in the future, in the excellent place, after universal realization of kingdom of Buddha. The Sacred Title contains this Lotus of Truth of establishment of central seat in future. The Holy place of Minohu is the central seat of the promulgation of the Lotus of Truth. Therefore, the follower must worship the Supreme Being and utter the Sacred Title and establish the Holy place of Minohu.

22. The perpetuation of Three Great mysteries.--Truth of the Three Great Mysteries contains all the truths and mysterious powers of Tathagata.

"In the Chapter XX on the mysterious power, Tathagata entrusted Three great mysteries to Visista-caritra, to keep and to promulgate the Lotus of Truth of Three great mysteries, after the death of Buddha, and Buddha said: All the truths possessed by the Tathagata, all the mysterious power under the control of the Tathagata, all the stocks of mysteries cherished by the Tathagata, all the profound things in the hand by the Tathagata--all and every one of these have been revealed and proclaimed in the Lotus of Truth of the Three great mysteries."

Thus the Three great mysteries of the Lotus of Truth contains all the truths, all the mysterious powers of the Tathagata, such as profound, truth of Lotus of the three great mysteries was entrusted to Nichiren, the reincarnation of Boddhisattva Visista-caritra in the sky over the Vulture Peak.

The graphic representation of the Supreme Bring is the symbolical representation of the Lotus of Truth of entrusting Three great mysteries to Visista-caritra by Buddha, and of that the Three great mysteries contains all the truths and all the mysterious of Tathagata, and the Sacred Title

contains the truth of that, the Three great mysteries contains all the truths and all the powers of Tathagata, and the Holy place is the central seat for the promulgation of the Lotus of Truth--Three great mysteries contains all the truths and all the mysterious powers of Tathagata.

Therefore the follower should worship the Supreme Being and utter the Sacred Title and establish the Holy place, putting faith in the Lotus of Truth, this is the consummation of all the truths and the powers of Tathagata.

23. A letter from Minohu (works pp. 1032-1034).--
The Truth of the hell and paradise.

"In the future, you shall sink to the nethermost hell, because you worship Amita, Dainichi, etc. Be strenuous in your faith to the Lotus of Truth, whereby you prepare yourselves to partake in the communion of the paradise of Vulture Peak!"

The professor Taki said:

"In future means in future in this world, but not in future under this world, and the nethermost hell means the suffering and vices of this world, but not the hell of the underworld, Amita-Buddha is the personal Buddha of mercy, who pronounced from the mouth of Sakyamuni, therefore it is the Buddha of skilfulness but not real existence. The paradise of Vulture Peak means the kingdom of Buddha over this Saha-world. If the follower believe Amita-Buddha or Dainichi Tathagata the kingdom of Buddha never will be realized in this world, but the suffering and unrighteousness they will live. If the follower put faith to the Lotus of the Truth they will realize their primeval nature of Buddha in the paradise of this world."

The Supreme Being is the symbolical representation of the truth of the hell and paradise, and the Sacred Title contains the truth of the hell and paradise, and the Holy

place is the central seat for the promulgation of the Lotus of Truth of hell and paradise.

Nichiren said: "The Supreme Being and the Sacred Title is destined to open the blind eyes of all beings of the world and to shut off the way to the nethermost Avice hell (works pp.1937-1938).

Professor Kazama said: The Supreme Being is the symbolical representation of the Lotus of Truth--the various, mysterious Truths as the primeval relationship between human and the Eternal Buddha, the Law of Karma, the realization of kingdom of Buddha, the moral life, and the Sacred Title contains the various, mysterious, perfect Truths of Lotus, therefore it has the power to the open the blind eyes and to shut off the way to the hell of suffering and unrighteousness, the follower, believing such the Lotus of Truth, must worship the Supreme Being and utter the Sacred Title and establish the Sacred place.

24. The essay of the Choosing Time (works pp. 1204-1205).--Truth of the mysterious powers of redemption.

"Boddhisattva Visista-caritra should be commissioned to save the most wicked of men, by the mysterious medicine of the adoration of the Lotus of the perfect Truth, join in crying Namu-myo-ho-renge-kyo, Namu-myo-ho-renge-kyo, to be redeemed from sins."

Professor Shimizu said: "The Law of Karma, of cause, it is universal truth, but the Lotus of Truth contains the mysterious power of the redemption from the sins, just like the desirable medicine toward the sick person, therefore, if the people of intelligible or of unintelligible, utter the Sacred Title toward the Supreme Being, there will come mysteriously the supernatural power of the Sacred Title and the merciful protection of the eternal Buddha upon him, and he will be redeemed from the sins, and he will gradually arrive the Buddha condition. Because this supernatural, mysterious power of redemption is the religious experience of Nichiren's life as in the peril of Tatsu-no-kuchi, or in the mysterious revival of his mother's death, the power of faith, the power of Buddha, the power of truth, these three mysterious powers are the mysterious power of redemption from the sins."

I think that the modern follower of Nichiren is

the believer of this mysterious redemption (goryaku) or benefit,--magical, and superstitious, but the intelligible class of Nichiren never believe such mysterious redemption.

The graphic representation of the Supreme Being is the symbolical representation of the Lotus of Truth of the mysterious powers of the redemption. The Sacred Title contains the Lotus of Truth of the mysterious redemption, and the Holy place is the central seat for the promulgation of the Lotus of Truth of the mysterious redemption.

25. A letter for Akimoto (works pp. 1937-1938).-- The Truth of eternity and universality of the Lotus of Truths.

"Adoration of the Lotus of the perfect Truth shall prevail beyond the coming age of ten thousand years, nay, eternity in the future, this Truth shall be proclaimed and perpetuated in the whole Jumba-dvika (world).

Professor Tanabe said: The Supreme Being and the Sacred Title and the Holy place, these three great mysteries of the Lotus of Truth are eternity, and universal, because it was prophecised by the Buddha in the Scripture of the Lotus of Truth, and this prophecy was proved its assurance by the religious experience of Nichiren, because he embodied the prophesies of the four great perils. The Lotus of Truth of eternity and universality of the Lotus of various truths was symbolized in the graphic representation, and the Sacred Title contains the Lotus of Truth of it. And Holy place is the central seat for the promulgation of the Lotus of Truth of eternity and universality of the various truths of Lotus.

26. The essay of thankfulness (works.).--The Truth of thankfulness for benefit of every kind.

"There are the four kinds of thankfulness, for their benefits, --The benefit of Buddha, the benefit of the Lord or governor of the country, the benefit of the master or Teacher, the benefit of the parent and the benefit of every kind. The benefits of Buddha means the benefits of the Lord, master, and Father, etc., therefore you must live in the sense of thankfulness for the benefits of Buddha, of your Lord, of your Tacher, of your parents, of people, and every being."

Professor Kato said: The central truths of Lotus began from the thankfulness for the benefits of Buddha and of every kind and ends at the returning the benefit to others of every kind. "Thankfulness and retiring" is the main truth of Lotus, inspired by Nichiren. Thankfulness means, loyalty and filial piety to the eternal Buddha, which is the truth of the eternal relationship between us and Buddha. Thankfulness toward Teachers of word, came from the truths of revelation of eternal Buddha and of fulfilment. Thankfulness for Lord means the loyalty to the Law of government. Thankfulness for the people and every kinds came from the truth of unity of individual and universe, and returning the benefit to others of every kind is highest moral life, which came from the truth of promulgation of Lotus of

Truth, thus "Thankfulness and returning" is the main Truth of Lotus, and it is philosphical, religious, mystic, moral, social, truth. The Supreme Being is the symbolical representation of the Lotus of Truth of thankfulness and returning for the benefit of every kind, and the Sacred Title contains the Lotus of Truth of "Thankfulness and returning and the Holy place is the central seat for the promulgation of the Lotus of Truth of "Thankfulness and returning" worship the Supreme Being! Utter the Sacred Title! Establish the Holy place!"

27. The perfect Union of the Truth and person--The distinction between Tendai and Nichiren.

Tendai had interpreted the truth apart from the personal Buddha, therefore he said: "My followers must grasp the truth of middle path, by the wisdom and meditation, if revealed by Buddha you grasp the truth, it is the enlightenment." Thus he separated the truth, the metaphysical basis of existence from the person, the eternal Tathagata, Sakyamuni, in this standpoint the truth is more important than the personal Buddha.

Nichiren interpreted the truth not apart from the personal Buddha, therefore he said: "My follower must put faith on the personal, eternal Buddha and the everlasting relationship between us and the eternal Buddha in another words, put faith on the truth of the everlasting relationship between us and the eternal Buddha, and other manifold truths, revealed by the eternal Buddha as the Law of Karma, therefore, in Nichiren's conception Truth means not only truths, revealed by personal Buddha, but the truth of the everlasting relation between us and the eternal personal Buddha, therefore, in Nichiren's conception we see the perfect union of Truth and person. (for instance Jesus Christ is personal, his gospel is the truth, but Jesus Christ revealed himself in gospel, therefore, without Jesus Christ

there is no gospel.)

The graphic representation of the Supreme Being is the symbolical representation of the Lotus of perfect Truth of . the perfect union of Truth and person. The Sacred Title contains the Lotus of the perfect Truth of the union of Truth and person. The Holy place is the central seat of the promulgation of the Lotus of Truth of union of Truth and person, therefore, the followers must worship the graphic representation of the Supreme Being and utter the Sacred Title and establish the Holy place.

The universe is the stage of mutual participation, every beings exists by the inexhaustible qualities in each one, Buddha's qualities, Bodhisattvas' Pratika-Buddha, Sravaka, Deva, Manusyra, Asura, Tiryak, Preta, Mark, therefore, Buddha, in his real entity is nothing but another name for this cosmos of ordinary existence. Every being has the nature of Buddha, therefore one great universe is one great Buddha (Buddha-nature of every being and the unity of individual and the cosmos.) This is the truth of Tendai. This truth of pantheism is called the middle path or mutual participation or reality. Because non-being of a particular existence apart from universe, Buddha is not beyond the universe therefore, "nothing", and the unity of individual and universe is eternal existence and Buddha is

inherent at every being and cosmos, therefore "existence."

Some one holds a belief in being of the world and denies a belief in the non-being of the world, because he considers how the world arises.

Some one holds a belief in the non-being of the world, and denies a belief in being of the world, because he considers how the world ceases.

But Tendai said: "That all is existent is one extreme; that all is non-existent is another extreme. The all is existent and non-existent is the middle path, the individual body is non-existent but united body to universe is eternal existent. Therefore non existent of individual, but eternal existent of universal body, therefore "not existence and not non-existence but existence and non-existence" it is the truth of the middle path.

Seen from this angle, there is no personal god. This is only cold Truth of philosophy.

Nichiren had assumed this truth of middle path and mutual participation, but in his conception this middle path is the secondary one, not so important in the case of Nichiren, he said: "The truth of universe cannot exist nor work without everlasting wisdom, the everlasting wisdom produced the truth of universe and other laws, the everlasting of wisdom of Buddha Sakyamuni is the most important, the

firstly one, without faith upon the wisdom and personality of Buddha the truth is invaluable, and has no vital power to save people, and also the truth concerning the personal Buddha,--the truth of the everlasting relationship between the people and the eternal Buddha, include all other truths, all other truths are produced from the truth of the everlasting relationship between us and the eternal Buddha, therefore, the follower must put the faith upon the personal Buddha Sakyamuni and the truth of the everlasting relationship, revealed by Buddha, then other various Truth produced from the Truth of everlasting relationship between us and the personal eternal Buddha the truth of middle path is one production of the truth of the primeval relationship."
All beings were taught the truth of mutual participation of universe at the primeval past, and they are developing their proper nature of Buddha under the care of the eternal Buddha, and all beings are primeval children of Buddha, therefore children and the father Buddha is one nature, therefore all beings have the primeval nature of the Buddha to be realized. The primeval Buddha manifested in the cosmos from eternity therefore all cosmos is one great Buddha. Thus the from the primeval relation of human beings and the eternal Buddha the truth of middle path,--Buddha-nature of Human, the unity of individual of the universe and the

eternal life was produced, therefore, the faith upon the eternal relation between us and the eternal Buddha-- Buddha is the Lord, master and Father, all beings are the subjects and disciples and, children from all eternity. This is the personal aspects, therefore Nichiren's theory is Gontama centered theory, he diefied Gautama as the eternal personal Buddha, from chapter 15 the eternal life of Tathagata, therefore, in the Nichiren's religion the person and truth are perfectly united.

The graphic representation of the Supreme Being is the symbolical representation of the perfect unity of the person and Truth, and the Sacred Truth contains the Lotus of Truth of the perfect unity of the Lotus of Truth, the Holy place is the central seat of the promulgation of the Lotus of Truth of the perfect unity of person and truth, therefore the follower of Nichiren must worship the graphic representation of the Supreme Being and utter the Sacred Title and prepare to establish the Sacred place.

Professor Anesaki said: "Nichiren never was content to talk of abstract truth, but always applied the truth taught to actual life, bringing it into vital touch with his own life.

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